Sacred Scriptures of World-Religion

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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Martin Kellogg Schermerhorn
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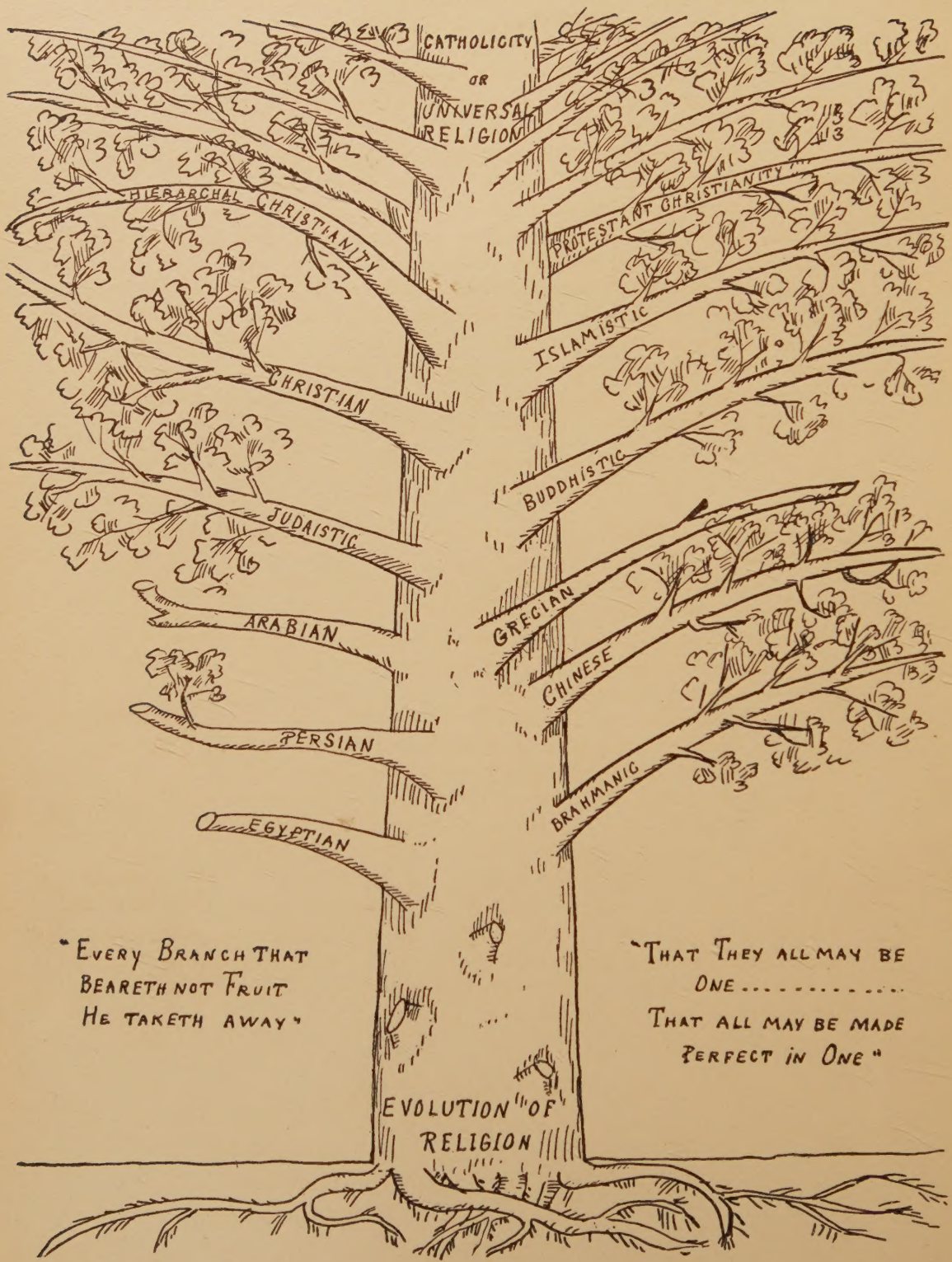
CATHOLICITY
OR
UNIVERSAL
RELIGION
HIERARCHAL CHRISTIANITY
CHRISTIAN
JUDAISTIC
ARABIAN
PERSIAN
EGYPTIAN
PROTESTANT CHRISTIANITY
ISLAMISTIC
BUDDHISTIC
GRECIAN
CHINESE
BRAHMANIC
"EVERY BRANCH THAT BEARETH NOT FRUIT HE TAKETH AWAY"
"THAT THEY ALL MAY BE ONE.....
THAT ALL MAY BE MADE PERFECT IN ONE"
EVOLUTION OF RELIGION

EVOLUTION OF RELIGION — EXPLANATION OF THE SYMBOL

1. Man is essentially religious and numberless pre-historic forms of Religion existed as branches of the up-springing Tree which now spreads its more vigorous and fruitful branches over all the earth. Some of the latest of these pre-historic branches are indicated near the roots of the Tree; but others, numberless, which have entirely disappeared, are not included in this presentation.

2. Existing sub-religions or sects are indicated as twigs upon each living branch. All the existing "sect" religions once were sub-religions or "sects" of pre-historic branches, *i.e.,* were their higher evolutions or re-forms.

3. The most saintly sages and truest prophets of the world, in all the religions and periods, have transcended their eras so far as to apprehend Universal Religion of the period now "at hand." The masses of mankind, with their leaders, ever have been partisan or sectarian, so remain, and so will remain, but decreasingly so, for centuries and æons to come; "broad is that gate and wide that way, and many" will continue to "go in thereat."

"But wisdom shows a narrow path
With here and there a traveller"

This is the Path of World-Religion, genuinely catholic and more-and-more widening into Universality.

4. Demonstrations of history, science, and philosophy suggest that one after another, all Sectarian Branches will fulfil their mission and disappear—their essential vitality being re-absorbed and appropriated by the Branches of Catholicity or Universal Religion now beginning to appear in all of the more highly civilized portions of the world.

5. Of the Religion of the Ideal Period now "at hand," no such questions should be asked as: Who shall be its leader? What its name? What its methods? All such questions belong to partisanship or sectarianism. They who choose a leader, devise a name, contrive methods, are not yet fitted for this World-Religion. "The Kingdom of Heaven cometh not by observation." At the right time its true leaders will arise, while its name will be unimportant and its methods spontaneous.

6. All that any man or combination of men should attempt to do is to "prepare the way." The times, seasons, leaders, names, methods, all must come by natural evolution—under direction of The All who is in All. Meanwhile, let all whose deep-rooted convictions are in the direction of World-Religion come out from every name and form of *sectarianism,* "standing fast in their liberty and unentangled with any yoke of bondage."

"Grounded in the Highest, with various appearing and disappearing sects as its branches, is this beginningless Tree of the Universe by which all worlds are sheltered; the Tree of Aspiration, the Tree of Universal Religion."

—*Hindu Scriptures.*

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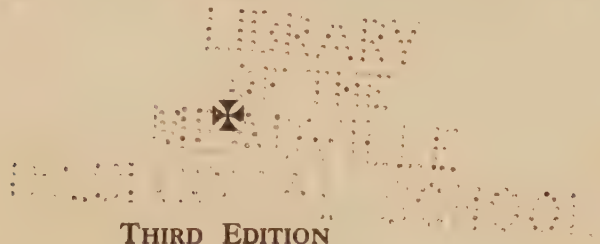
SACRED SCRIPTURES

OF

WORLD-RELIGION



THIRD EDITION

ENTIRELY REVISED, RE-TRANSLATED AND RE-ARRANGED, WITH NUMEROUS ADDITIONS FROM THE SCRIPTURES OF ETHNIC RELIGIONS IN PLACE OF NUMEROUS OMISSIONS OF LESS IMPORTANT PORTIONS OF THE JEWISH AND THE CHRISTIAN SCRIPTURES

COMPILED, RE-TRANSLATED, ADAPTED AND ARRANGED

BY

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CAMBRIDGE, MASSACHUSETTS, U. S. A.
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THE CATHOLIC AND UNIVERSAL NAME

Human beings crave for the sympathy and tenderness of Motherhood combined with the stronger attributes of Fatherhood; "offspring" of the Eternal One ever and everywhere existing as "male and female" they must believe that their Parent or Source possesses feminine as well as masculine qualities— is *as much* MOTHER as FATHER of all mankind.

"Mere maleness is not a noble thing; it is a coarse and crude thing." From its universal application to the Diety as *Jehovah, Jove, God, Allah, Lord, King,* etc., all evil things have sprung; wars, greed, cruelty, injustice, falseness, corruption. Human history may, from the religious point of view, almost be regarded as a record of the long striving of the Divine Feminine to penetrate with its pure sunlight the gloom and darkness accruing from the lusts and wickedness of men who have insisted on creating the Supreme Being in their own harsh and hideous "image and likeness" and calling Him by such *masculine* names as those just mentioned. All who have known what a mother's love really means will never be content without ascribing the tenderness of Motherhood to the Divine Being. "A universe containing no feminine life-vibrations would either be an impossible universe, or, if possible, it would be a universe of an inferior and degraded type."

All great Religions have had, from most ancient times, a compound word as name for the Supreme Being, which compound word had the meaning of MOTHER-FATHER or FATHER-MOTHER. In ancient Chinese we find this meaning in FA-MU; ancient Hebrew in HA-WAH, or YAH-VEH, or JAH-VAH; Egyptian in JE-HOI, or IS-IS; Sanscrit in DE-VAS; Hindu in BRAH-MA; Persian in ORO-MAS; Greek in DI-OS; Latin in JO-VIS; Arabian in AL-LAH.

The barbarous Hebrews, both pre-historic and historic, "knew me not by my name YAH-VEH" (FATHER-MOTHER), said the Voice to Moses. Of the spiritually depressed people of every age, nation and form of religion the Voice says the same, today and always. Nevertheless the true Name and the only reverent one for the Supreme Being is that, in whatever form of letters or of symbols expressed, which lovingly embodies the thought of FATHER-MOTHER or MOTHER-FATHER.

As shorter and more convenient—though always with the same compound meaning—Jesus, in common with other greatest teachers of the world, used such terms as HEAVENLY FATHER and OUR FATHER. "HEAVEN-FATHER was the name of the One Supreme Being among the Ayran races, whence all races and religions have come," says Prof. Max Müller. The same may be said of all others of the great Religions of the World.

For the Supreme Being, the Eternal One, etc., the Name above all names, highest and holiest as well as most truly catholic and universal, is:—MOTHER-FATHER or FATHER-MOTHER or HEAVENLY FATHER or HEAVENLY MOTHER or (with the same compound meaning) OUR FATHER or OUR MOTHER.

In all the compilations of World-Religion Scriptures this Catholic and Universal Name is used wherever the evident sense of text and context render it allowable.

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COMMON FOUNDATION OF CATHOLICITY

I AM THAT I AM. (Is-Is.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Egyptian.

I AM THAT I AM. (ORO-MAS.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Persian.

I AM THAT I AM. (BRAH-MA.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Hindu.

I AM THAT I AM. (FA-MU.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Chinese.

I AM THAT I AM. (YAH-VEH.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Hebrew.

I AM THAT I AM. (DE-VAS.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Sanscrit.

I AM THAT I AM. (DI-OS.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Greek.

I AM THAT I AM. (JO-VIS.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Latin.

I AM THAT I AM. (JAH-VAH.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Aramaic.

I AM THAT I AM. (AL-LAH.) I am the MOTHER-FATHER of all beings, the Source and Support of all things.

—Arabian.

ILLUSTRATIVE SCRIPTURES OF CATHOLICITY

I. We worship the Pure One, the FATHER of Purity. We worship the Omnipresent Spirit, visible and invisible, who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

Have the Religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet Our FATHER has spread, and beautiful the colors He has given it. There is but one lamp in His house, in the rays of which, wherever we look, a bright assembly meets us. Our FATHER, whatever road we take joins the highway that leads to Thee.

—Persian Scriptures.

II. How shall we revere Thee, O FATHER? Shall we love Thee as if we were something of ourselves, or as if we had anything of our own, or as if we belonged to another?

Thou art what we are; Thou art what we do; Thou art all things, and there is nothing which Thou art not. Thou art the Mind that understandeth all things; Thou art the Good that doeth all things; Thou art the One FATHER who makest all things.

—Egyptian Scriptures.

III. May Our FATHER in Heaven be favorable to us? May the Eternal One protect us evermore. We have no other Friend, no other FATHER, than the FATHER of Heaven, who is the FATHER of Men.

The flowers on altars are of many species, but all Worship is one. Systems of faith are different, but there is one FATHER of all. The object of all Religions is alike; all men seek the Object of their Love, and all the world is Love's dwelling.

—Brahmanic Scriptures.

IV. The Supreme One is the PARENT of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

The catholic-minded man regards all Religions as embodying the same truths; the narrow-minded man observes only their differences. The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.

—Chinese Scriptures.

V. I AM THAT I AM. Thus shalt thou say: I AM hath sent me to you! Doubtless Thou art Our FATHER! He shall say unto me: My FATHER! Wilt Thou not say unto me: My FATHER?

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Thy sacrifices are an humble spirit: an humble and a contrite heart, O Our FATHER, Thou wilt not despise.

—Jewish Scriptures.

VI. Thou Eternal One, Thou PARENT of All, Thou most Excellent Radiance of Mercy, we take refuge in Thee!

The root of Religion is to reverence one's own faith, and never to revile that of others. He who is beloved of the FATHER honors every form of Religious Faith.

—Buddhist Scriptures.

VII. There is One Supreme Intelligence, who acts with order and design; the Source of all that is good and just. He is the Eternal Living Being, the FATHER of men; and the best men He calls His sons.

Great Ruler and FATHER! Thou art called by many names, but art the Omnipotent One. Thou bringest order out of confusion, and guidest all to good. All that exist are Thy offspring; Thou art the FATHER of Mankind; Thou providest for all, the smallest as well as the greatest.

—Grecian Scriptures.

VIII. Amid all the conflict of opinions, there sounds through all the world one consenting law and idea: that there is One FATHER of All. We do not blame the variety of representations; only let men understand there is but One Divine Being; let them love One, and keep One in their thoughts.

The good man remembers that every rational being is his kinsman. The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is: to seek the good of all men, as children of the same FATHER.

—Roman Scriptures.

IX. Whosoever doeth the will of Our FATHER who is in Heaven, the same is our brother, and our sister, and our mother. Of a truth I perceive that Our FATHER is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him. When ye pray, say: Our FATHER. Thou, FATHER, in us, and we in Thee. We and our FATHER are one. Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) to us there is One, even our FATHER, of whom are all things and we in Him. Behold what manner of love our FATHER hath bestowed upon us that we should be called His children.

—Christian Scriptures.

X. Thou art the Eternal One, in whom all order is centered. Thou art the Ruler of all things, visible and invisible. Thou art the FATHER of mankind, the Protector of the Universe.

Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.

To all who, on these pinions, have risen and soared away to the throne of the Highest, all religions express a common Truth—all adore the same Eternal One in their several way and form.

—Islam Scriptures.

POETIC CITATIONS OF CATHOLICITY

"In every Bible he has faith to read,
And every altar helps to shape his creed."

"Children of men! the unseen Power, whose eye
Forever doth accompany mankind,
Hath lookt on no religion scornfully
That men did ever find.

"Which has not taught weak wills how much they can?
Which has not fall'n on dry hearts like the rain?
Which has not cried to sunk, self-weary man:
'Thou must be born again!'"

"Search where thou will, and let thy wisdom go
To ransom Truth—e'en to the Abyss below."

"The word unto the prophets spoken
Was writ on tables yet unbroken;
The word by seers or sibyls told,
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind,
One accent of the Holy Ghost
The heedless world hath never lost."

"Our Father dwelleth not afar, the King of some remoter star—
Listening, at times, with flattered ear to homage wrung from selfish fear—
But here, amidst the poor and blind, the bound and suffering of our kind,
In works we do, in prayers we pray, Life of our life, He lives today."

"In holy books Our Father oft hath spoken
To holy men in many different ways;
But hath the present worked no sign or token?
Is He quite silent in these latter days?

"The Word were but a blank, a hollow sound,
If He that spoke it were not speaking still—
If all the light and all the shade around
Were aught but voicings of Our Father's will."

"If some new phase of Truth thy toil discover—
Thine inmost eye with some bright vision blest—
Conceal it not, proclaim it as a lover
His love proclaims. Awhile thine honored guest—
The new found thought—secret, perchance, may hover
Near thee alone; but there it must not rest."

PERSONAL LETTER OF CATHOLICITY

7 Norham Gardens, Oxford,
March 6, 1883.

Dear Mr. Schermerhorn:—

It is always a great satisfaction to see the budding germs of the seed which one has helped to sow. I wish you all success in your endeavors after a Religion of Humanity. Success, to be solid, must not be too rapid. The true religion of the future will be the fulfilment of all the religions of the past—the true Religion of Humanity, that which, in the struggle of history, remains as the indestructible portion of all the sectarian religions of mankind. There never was a false god, nor was there ever really a false religion, unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by One Everlasting Hand. All here on earth tends toward right, and truth, and perfection; *nothing* here on earth can ever be quite right, quite true, quite perfect —Christianity, or what is called Christianity, included—so long as it excludes all other religions, instead of loving and embracing what is good in each. Nothing to my mind can be sadder than reading the sacred books of mankind—and yet nothing more encouraging. They are full of rubbish; but among that rubbish there are old stones which the builders of the true Temple of Humanity will not reject—must not reject, if their Temple is to hold all who worship Him Who is Spirit in spirit and in truth. Believe me, yours truly,

F. MAX MÜLLER.

PERSONAL RECORD OF CATHOLICITY

By maternal ancestry a birthright member of the Religious Society of Friends, and by paternal ancestry of the Holland Reformed and Presbyterian Denominations; from early boyhood a Church member and a constant worker with every accessible religious denomination; alumnus of Williams College, Massachusetts, and of Union Theological Seminary, New York; from student days a resolute non-partisan in Philosophy, Science, Politics, and Religion alike; co-worker with every intelligently honest and devout cult or school but refusing to be tied to any party or sect; since the year 1876 a life-member of the American Unitarian Association; during three years pastor of a Presbyterian Church, twelve years rector of Protestant Episcopal Churches, twenty years pastor of Unitarian Churches in New York, Boston, Hartford, and Newport; now honorary ex-pastor of the Channing Memorial Church in Newport; originator and secretary of the first Catholic Congress of World-Religions, held in New York City during January, 1884; compiler and re-translator of Sacred Scriptures of the World, the first Catholic Bible of World-Religions ever published; compiler and author of Hymns and Prayers of Universal Worship, the first Catholic Book of Devotion for World Religions ever published; in fellowship with and an occasional speaker for organizations of World-Religion, such as the Society of Progressive Friends, of Free Religion, of Theosophy, of Vedanta, of Brahmo-Somaj, of Bahai, of New Thought, etc.; from the year 1900 renouncing the "salaried" Ministry and accepting no pecuniary compensations beyond essential expenditures for services rendered; now and during the rest of competent active life devoted to the special work of World-Religion.

"The originals are not original."

"For neither now nor yesterday began
These thoughts, which have been ever, nor yet can
A man be found who their first entrance knew."

"Sacred Scriptures always are anonymous."

"Proverbs are sayings without an author."

Truth axioms need nor names, nor dates, nor nationality, nor demonstration; to all genuine Truth-lovers they are self-evident.

"Why, even of yourselves, judge ye not what is right"

"Let every man be persuaded in his own mind."

"But there is neither East nor West, Border, nor Breed, nor Birth,
When two true men stand face to face, tho' they come from the ends of the earth."

GENERAL PREFACE

BIBLES are cyclopædias of the best religious literature of the world. Cyclopædias are valuable for purposes of reference and occasional use; but for general use they are cumbersome and inconvenient.

All Bibles are made up of the best ancient literature of the ages and people that produced them. They represent what we may call the *survival of the fittest* out of the mass of devout literature of the ancient world. In this sense all are valuable, and not a scrap should be lost. But being cyclopædias they are not well adapted to common use.

For the *student,* as books of reference they are invaluable; but for practical purposes—*that is,* as books of devotion, of devout instruction, or of ethical guidance and suggestion they are unquestionably confusing as well as cumbersome and inconvenient. So much irrelevant matter of mere history, genealogy, incident, explanation, repetition, etc., is (quite naturally) included, that they become like metamorphic rocks or alluvial soils, from which much rubbish must be cleared away before one can get at the embedded gold. For *practical purposes* the gold should be ready at hand and in a convenient form. So for practical purposes the practical instructions and suggestions of the Bibles of the World should be separated from the mass of history, genealogy, and detail, so that eye and mind may at once apprehend their meaning and be quickened by their timely inspirations. The want of such a selection is widely felt by all catholic-spirited ministers in Pulpits, teachers in Sunday-schools and in Day-schools, parents in Homes, and individuals in hours of Devotion.

To answer this "want," in some measure at least, this volume has been prepared. From the Bibles of the World all has been selected that seems of practical value, for purposes either of moral instruction or of devout inspiration. May these selections stand as confirmations of the truth and beauty of all Divine Revelations and, at the same time, bear living testimony to the fact that, *In times past the Eternal One has not left Himself without a witness in any nation; but hath from time to time raised up prophets among them all such as they were able to hear.*

As to the selections made and parts omitted, it is inevitable that a compiler of any sort can never hope to satisfy the taste and judgment of all. What one would retain another would reject; what one would reject, another would retain. Some would retain all; and some would reject all. So, on his own taste and judgment must every compiler rely; and, especially in such a serious matter as attempting "to tamper with Sacred Writ" must one be prepared for criticism, and for finding that *personal* satisfaction and benefit are the only compensation to be received from even one's most studious and devout labors.

EXPLANATION OF METHODS

The compiler of this volume may here be permitted to make some personal explanations with reference to his fitness to undertake so great a work as that which he has ventured to assume, and the general methods he has adopted. From

childhood he has been unusually familiar with the Christian Bible. Very early in life he committed to memory large portions of it. In college, in theological schools, and during the many studious as well as busy years of a clergyman's life which have followed, the Christian Bible has unceasingly been his "book of books." He has also during these years, from opportunities as pastor and preacher in country as well as in city parishes; from opportunities also of wide studies and various associations, both in America and in Europe, in Universities and with people of all grades of intellectual and theological appreciations, sought to arrive at just and wise conclusions as to the *relative* worth of the various Bibles of the World as adapted to the needs of people in general, and of the more intelligent and critical classes in particular.

With so much of early and of continued preparation to recommend him to the task, or at least to recommend the task to him, he began about thirty years ago to devote his leisure hours to gathering and arranging the materials for this volume—*chiefly that he might have it for use in his own home and congregations.*

The general methods which he adopted and has followed out, are:

(1) *To select* all the parts, whether chapters, paragraphs, or isolated sentences, which seemed to be of especial importance for purposes of ethical instruction, or, as aids to either public or private devotion.[1]

(2) *To bring these Selections together, part to part,* in a way that would render them most effective, and at the same time do no violence to the critical and historical sense of the various books, chapters, or paragraphs from which they were taken.

(3) *To faithfully translate*—with standard lexicons and with all scholarly versions in hand—the Selections thus made and brought together, carefully studying the context and noting the various meanings of all disputed parts, with the resolution of leaving *unchanged* every sentence, phrase, or word that represents even approximately the meaning of the original writings, *as the present translator might be able to understand them;* but with the resolution also, of rendering all parts which have important ethical or devotional bearings into whatever new or *changed* words, phrases, or sentences would most truthfully and clearly represent the meaning of the original writings, *as the present translator might be able to understand them.*

(4) *To change or to retain the common punctuation* according to the above rule of translation.

(5) *To omit all unnecessary particles and meaningless repetitions of words,* in cases where the sense of a passage would be obscured or burdened by their retention.

(6) *To gather into paragraphs or verses* such portions of each Selection as seemed to be kindred; *i.e.,* as seemed to have been originally spoken or written as a *continuous* sentiment or thought.

[1]As has already been hinted, the Christian Bible, like all the other Bibles of the World, and like all masses of literature—especially ancient literature,—may be fittingly compared to a great mine, rich in deposits of precious ore. To delve for these "precious deposits," and to bring them forth—whether found in the form of veins, or of nuggets, or of scattered grains,—this is wisdom; it is benevolence also; and moreover, is, in its highest form, reverence for the original sources of revelation and of truth.

To or three anticipated criticisms may here be noticed also by way of general explanation.

First, that the translator has ventured to adopt what are known as free renderings in place of the common (professedly) literal renderings; and that in doing this he has very often filled in or pieced out his translations with such connecting or explanatory words as would serve the better to bring out his view of the author's full or evident meaning. In reply he would say that literal or *word-for-word* translations of the various Bibles of the World, all alike, are based upon the old, but now generally rejected, idea of *verbal* inspiration. Those who have come to believe that every Bible, without exception, is simply a *book among books,* will insist upon the privilege of translating them as they would translate Homer or Virgil, or any other book. Moreover, the *literal* method of translation on the part of the old school of theologians is only a *professed* one; as a matter of fact, it has never been followed. All translators from the earliest times have woven into the *original* text words and phrases of their own, the better to express their sense of its meanings. Certainly a translator from the *modern and liberal standpoint* may enjoy the privilege of doing the same.

Everybody knows that the original text of all the Bibles of the World was exceedingly ungrammatical, disconnected, confused, and uncertain—necessarily so because their authors and first transcribers were unlearned men and obliged to write or dictate in a language of whose grammatical and perspicuous use they knew little or nothing. So that, from the beginning, all translations have been largely a matter of *guess* as to the original meaning. From the first translations there have been no *really* literal renderings, but "filling in and piecing out" with such words and phrases as *seemed* to the translators to assist in best bringing out the meaning of the text. The same privilege, *from a different standpoint of interpretation only,* is all that the present translator has claimed.

Another *anticipated* criticism which it may be well here to forestall, is that so much has been omitted. But a sufficient reply to this is a reference to the fact, that the compiler of this volume has made it *his main object to leave out* (1) all improper, (2) all irrelevant, (3) all theologically or ethically unnecessary, and (4) all parenthetical and inadequately testified to or confirmed, parts, in order to produce a Selection not at all for critical, but entirely for moral and devout purposes.

A word of explanation may also here be added with reference to the *form* in which the pages and selections have been arranged. The form of paragraphs or verses gathered into selections has been adopted as best for two reasons: (1) All Bibles are made up of *fragments* of history and of thought, which have loosely drifted together without much if any discernible order or connection, and hence the *fragmentary form* of preserving them is most natural and suggestive. (2) Ethical teachings and devout sentiments have always been found most effective, both for the memory and for purposes of meditation, when presented in brief paragraphs or in isolated sentences. This is shown in the growing tendency in our times of all authors whose main object is suggestion or instruction, to break up their pages into headings, sections, paragraphs, and short sentences. Of all writings the ancient scriptures of the world, which, for the most part, originally were only *sentences* or *fragments of thought and of devout utterances* written upon stones, bark, parchment, *anything most convenient,* and at length

gradually gathered in volumes,—of all writings these are most suggestive and impressive when presented as nearly as possible in their original fragmentary form.

The question also will, doubtless, be asked: Why are not authorities for changes in the translations given? The answer is, that the translator, being a classical scholar and reasonably familiar with the various ancient languages, has thought it best to be his own authority for changes in the common translations; at the same time *he would acknowledge his indebtedness to every well-known version, and to every well-known volume of Translations or of Selections from the various Sacred Scriptures of the World.*

It may also here be added that no references to exact page and verse, or to probable or possible authors have been made, *first,* because this is not designed as a volume for *critical* study; and, *second,* because every selection may be traced and verified by critical students—each for himself.

As the Christian Bible is a book of fragments, so are all the other Ancient Scriptures books of fragments. The Selections here given are *fragments of fragments;* sentences or parts of sentences picked up and thrown together, without much regard to connection, something as the books of Proverbs and Ecclesiastes, in the Old Testament, and the Gospels in the New Testament, without much regard to the order of thoughts or events contained in them. They are designed for purposes of devout thought and meditation only; and, as such, should be read by *single verses,* not by pages or Selections.

No attempt has been made to give the *names* of authors; the nationality, or what may be called the *school* of *thought,* such as Persian, Egyptian, Hindu, etc., has been deemed sufficient. *Of the Truth contained in them, as of all Truth wherever found, the author is the Eternal One;* and it matters but little by what name may be called the *human instrument* through whom He has chosen to reveal it. Better, perhaps, that the name be entirely forgotten, in order that Truth may be "all in all."

PLURAL OR COLLECTIVE PRONOUNS OF WORLD-RELIGION.

OUR—OURS—WE—US

In the evolution of terrestrial Life the *My—Mine—I—Me,* characteristic of sensuousness and of self love, has prevailed through numberless æons. Now super-realms of spirituality are being opened to mankind in which the coöperation of selfless love is found to be the supreme law and the highest gladness. All who would be super-men, in the sense of fitness for the consciousness of Life Eternal, must renounce the self love of *My—Mine—I—Me* for the selfless love of *Our—Ours—We—Us.* All my books and other publications relative to World-Religion will have, for their ideal of aspiration and truth, the words OUR FATHER *—Our,* not *My*—and every page of their contents will ignore, as fully as possible, the *My—Mine—I—Me* and emphasize the *Our—Ours—We—Us.*

PERSONAL NAMES, BIOGRAPHY, AND HISTORY

All details of and allusions to Biography and History are carefully omitted from all the Selections, impartially, as also are all personal names. The following notes, added here, as explanatory, seem to be expedient.

1. Selections IX and X of the Chinese Scriptures are a brief summary of the teachings of Lao-Tsz, who lived in the sixth century before the Christian Era. His teachings were a summary of teachings handed down from the Hwang-Ti Dynasty, about three thousand years earlier. Thus, among the oldest of all extant religious teachings are those of the Tao Religion—*Religion of the Right Way*.

2. Selections I to VI of the Jewish Scriptures are from the *Book of Job*, which seems to be a Hebrew version of an ancient Persian Story, in dramatic form, designed to illustrate the alternate experiences in every devout life of prosperity and adversity, joy and sorrow, hope and dejection, doubt and faith—ending in the sublime and permanent attitude of Trust expressed in the exclamation: "Though Thou slay me, yet will I trust in Thee."

3. The Christian Scriptures were written as Jewish-Reform Scriptures, and not till a century later were they called Christian. They are made up entirely of various versions and elaborations of the traditional deeds and doctrines of Joshua of Nazareth, who after his death began to be called Jesus, and a half-century later was proclaimed as the Chosen One or the Messiah, which in the Greek language is the Christ. The oldest of these Scriptures were written by Saul of Tarsus, later called Paul, who sent them as letters to various of his newly-gathered assemblies which afterwards were called churches. Except these letters, all the Christian Scriptures are anonymous, as are all others of the most valuable Sacred Scriptures of the World. The Selections are entirely from the Ethical and devotional portions of what is known as the New Testament. All biographical and historical portions are omitted as they are omitted, in like manner, from all the other Selections.

4. The Christian Scriptures contain no essentially new teachings and are on the Common Ethical and Devotional Basis of all the Sacred Scriptures of the World. Nevertheless, special prominence is given in the Christian Scriptures to the following conceptions: The Divine Parenthood, the Human Brotherhood, the Indwelling Holy Spirit, and the Eternal Hope—all of which are common teachings of the other Scriptures.

5. Each of the Great Religions of the World gave special prominence to some one conception which was deemed most important for the epoch and the people.

Zoroaster's main word was RENUNCIATION,
Manu's was JUSTICE, Confucius' was MODERATION, Gautama's was SELF-DENIAL,
Moses' was HOLINESS, Socrates' was REASON, Plato's was HARMONY,
Epictetus' was SELF-RELIANCE, Antonious' was EQUANIMITY,
Plutarch's was HOPE, Jesus' was LOVE, Paul's was
FAITH, Mohammed's was SUBMISSION.

"TO WHICH OF THESE RELIGIONS DO YOU BELONG? TO ALL,
FOR ALL TAKEN TOGETHER CONSTITUTE TRUE RELIGION."

We do not know,
While here below,
The harvest of the seed we sow—
With toilsome care;
But every selfless deed shall grow
To glorious fruitage—this we know—
Sometime, somewhere.

The masses of mankind, to date, are a transitional species between the obsolete animal and the actual man; not fallen, not degenerate, but *man in the making*—the dough of Humanity, not the bread; something out of which a Human Race worthy of the name ultimately shall be produced. "That is not first that is spiritual, but that which is natural; and afterward that which is spiritual." As wisely expect a parrot to sing or an ape to paint as the average human being, even at the present era, to apprehend the higher teachings of the Spirit. A landscape cannot be appreciated by a cow, nor a symphony by a horse, nor a sonnet by a dog—however docile and intelligent they may become; an invisible, untangible *spiritualized* Somewhat must be added. No more can an *unspiritualized* mind rightly appreciate any of the selections that follow in this volume—the Essence of the Spiritual Wisdom of all the Great Religions of the World.

"An axiom is a self-evident truth"—but only to those who are thoughtful and rational. This book, called Sacred Scriptures of World-Religion, is a book of Theological and Ethical Axioms—but only to those who are pure in heart and lofty in aspirations. Sensuous objects can be apprehended by the physical senses only. Mental verities can be apprehended by the intellectual faculties only. The higher realities called spiritual and ethical can be apprehended by corresponding capacities only.

"The Eternal One is Spirit and they who apprehend Him must apprehend Him in spirit and in truth . . . Truly, truly ye must be born again of the Spirit . . . Blessed are the pure in heart, for they see Him." "The natural man apprehendeth not the things of the Eternal One . . . they are foolishness to him . . . for they are spiritually discerned. All the great Religions of the World, however perverted and degraded in their popular interpretations, teach these identical truths as the only method of true Theology and of right Ethics.

"Which has not taught weak wills how much they can?
Which has not fall'n on dry hearts like the rain?
Which has not cried to sunk, self-weary man:
'Thou must be born again!'"

EGYPTIAN SCRIPTURES — GENERAL SELECTIONS

JE-HOI: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

I AM THAT I AM. I am that which has been, which is, and which will be.

2. The Universe cannot be comprehended. He who made it, has forbidden it.

3. What we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone.

4. Who can bless Thee, or give thanks for Thee or to Thee! How shall we revere Thee, O Father! It is impossible to comprehend Thy hour, or Thy time.

5. Shall we love Thee as if we were something of ourselves, or as if we had anything of our own; or rather as if we belonged to another!

6. Thou art what we are; Thou art what we do; Thou art what we say. Thou art all things, and there is nothing which Thou art not.

7. Thou art all that is made, and all that is not made.

8. Thou art the Mind that understandeth all things; Thou art the Good that doeth all things; Thou art the Mother-Father who makest all things; Thou art what Thou art.

9. Of matter, the most subtle portion is the air; of air, the most subtle part is the soul; of the soul the most subtle part is the mind; of the mind, the most subtle part is Our Mother-Father.

10. What is truth, through us sings praises to the Truth. What is good, through us, sings praises to the Good.

11. O All! receive a rational homage from all things. Thou art the All who is in all.

12. Thy messenger, by the fire, by the air, by the earth, by the water, by the spirit, by all beings, proclaimeth these things concerning Thee.

SELECTION II.

THE soul lives after the body dies.

2. Souls pass through the gate; and make a way in the darkness to the Parent Spirit.

3. They have pierced the heart of evil, to do the things of the Parent Spirit. They come as prepared souls.

4. They say: Hail, Thou Self-Created! Do not turn us away. We are Thy types on earth. We have not privily done evil against any man; we have not been idle; we have not made any to weep; we have not

murdered; we have not defrauded; we have not committed adultery; we have striven to be pure.

5. Then shall the Judge of the dead answer: Let these souls pass on; they are without sin; they live upon truth.

6. They made their delight in doing what is good to men, and what is pleasing to Me. They have given food to the hungry, drink to the thirsty, and clothes to the naked. Their lips are pure, and their hands are pure. Their hearts weigh right in the balance. They fought on earth the battle of the good, even as I, the Parent of the Invisible World, had commanded them.

7. O Protector of all who have brought their cry unto Thee, make it well with them in the World of Spirits.

8. They loved father and mother, and brethren; and never went from home in a bad temper. They never preferred the great man to him of low condition. They were wise. They were as a brother to great men, and as a father to the humble ones; and they never were mischief-makers.

9. Such as these shall find grace in the eyes of the Great Mother-Father. They shall dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned will repose for ever in their tombs, while they will enjoy the presence of the Great Mother-Father.

PERSIAN SCRIPTURES—GENERAL SELECTIONS

ORO-MAS: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

THE Heaven Parent is the Principle of Goodness and Truth; the Eternal Source of sunshine and light; the Centre of all that exists; the Creator of all things; the Sovereign Intelligence; the All-Seeing; the Just Judge, sitting on the throne of the good and the perfect in regions of pure light.

2. Worship, with humility and reverence, the Giver of Blessings, and the Parent of all Spirits in the Universe. He appears in the best thought, in the truest speech, in the sincerest action. He giveth health, prosperity, devotion, and eternity to the Universe. He is the Author of all Truth.

3. Think not that our fathers were worshippers of Fire. That element was merely an exalted object on the splendor of which they fixed their eyes. They humbled themselves before the Supreme One. If thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Supremely Pure Being.

4. Communicate to me the least name of the Eternal One, and I will return to thee His greatest. Every day He is in action. One day of His is equal to a thousand years of man's.

5. O Thou whose light manifests itself in the vesture of the world! Thy names are manifested in the nature of man; Thy knowledge shows itself in the science of Thy prophets; Thy bounty is manifested in the bounty of great hearts. We recognize Thy mark in every place. The world is Thy image.

6. O Thou who existest from eternity, and abidest for ever! sight cannot bear Thy light, praise cannot express Thy perfection. Thy light melts the understanding, and Thy glory baffles wisdom; to think of Thee bewilders reason; Thy essence confounds thought. Science is like blinding desert-sand on the road to Thy perfection. The town of literature is a mere hamlet compared with the world of Thy knowledge. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of Thy glory. Human thought and knowledge combined can only spell the first letter of Thy love.

7. Praise be to Thee Amplest of Stars! Revolving in abundant love and greatness! Abiding in the midst

of perfect order! Cause of whatever is produced anew, and Creator of the seasons! Thou, Maker of the day in all its splendor, art God: clothing the stars with Thy brilliancy, Thou causest them to be symbols of Thy grandeur, rays of Thy glory. They are as proofs of Thee unto Thy servants. Through their activity, beaming with glory, we seek Thee, of whom they are the reflection.

8. Thou art the Establisher and Limit of all, the Light of lights who giveth harmony to the worlds. Wilt Thou illuminate our souls with pure light, adorable knowledge, and lofty excellence! Enable us to be one of those who are nigh unto Thee, who are filled with Thy love!

9. Thou pure and perfect One! Thine is the world's beauty and dominion. Thy beauty transcends the sun, and Thy completeness the universe of forms. We call Thee not high nor low; recognizing no limit to Thy being. Thou art highest, Thou art deepest, Thou art the essence of all being. How can we know Thee, who art beyond the vision of reason? Being so concealed, Thou art the more revealed to the eye of the heart.

10. The world were an empty tablet if Thou hadst not written thereon Thy eternal thought. Of Thy poem the first word is Reason, and the last is Man; and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy love.

11. Antagonistic natures blend in sweet accord: in fine ether behold the solid sphere suspended: fire and water work together for that great harmony from which The Good sprang into being. Such harmony is the sign of The Best.

12. In mines gleam the gems, and the earth hath its green vesture; but deep within us shall that harmony be found singing praises, with the revolving spheres, to the Fairest and the Best.

13. We worship the Pure, the Source of Purity. We worship the Omnipresent, the True Spirit, visible and invisible: who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

14. Thou true, happy Being! we try to speak and do only what may promote the two lives of body and mind. We worship the Wise One, who formed and furthered the spirit of earth. We beseech the Spirit of Earth to yield to our labor beautiful and fertile fields, for believer and unbeliever, for rich and poor. We worship the Wise One with our bodies and our souls. We worship Him as being united with the spirits of pure men and women. We worship the Promoter of all Good; all that is very beautiful, shining, immortal, bright; everything that is Good.

15. Show compassion on the wicked, O Heavenly Parent! The virtuous have already been blessed by Thee, in being virtuous.

SELECTION II.

THE man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death; well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

2. Souls risen from the graves will know each other, and say: That is my father, or my brother, my wife, or my sister.

3. The wicked will say to the good: Wherefore, when I was in the world did you not teach me to act righteously? O ye pure ones, it is because you did not instruct me, that I am excluded from the assembly of the blest.

4. Setting out on thy soul's pilgrimage unite to thyself what hearts thou canst. Know well that a hundred holy temples of wood or stone have not the value of a heart.

5. He needs no other rosary whose thread of life is strung with beads of love and thought. He must be a low-minded man who can pray for terrestrial goods. The best way of worshipping Our Heavenly Father is in allaying the distress of the times and improving the condition of mankind.

6. All good thoughts, words, and actions are from the celestial world. Be very scrupulous to observe the truth in all things. Seek truth by thought, not by searching for it in mouldy books. Look up to the sky to see the moon, instead of seeking for it in the pond.

7. Once upon a time the fishes of a certain river took counsel together, and said: They tell us that our life and being is from the water; but we have never seen water, and we know not what it is. Then some among them, wiser than the rest, said: We have heard that there dwelleth in the sea a very wise and learned fish, who knoweth all things. Let us journey to him, and ask him to show us water, or explain to us what water is. So several of them set out on their travels, and came at last to the sea wherein the sage fish dwelt. On hearing their question, he replied,—

> Oh ye who seek to solve the knot!
> Ye live in Him, yet know Him not.

8. Once when some pilgrims journeyed to the Holy City they found themselves in a fruitless valley, beholding a lofty house of stone. They sought with zeal to find the Eternal One, but they found him not. Long they encircled the house of stone with their march, when a voice from within was heard saying: Why stand ye here to worship stone? Go and worship Our Heavenly Father in the house of Truth, home of the purified heart; blessed is he who enters there! One of them, leaving the desert, made a pilgrimage to his own home, and found it a temple.

9. Brave heart, arise! Be free from every chain, though it be glittering with gold. Be nobly courageous! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear.

10. O man! who art the universe in little, cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers the cup of creation to thy lips; and so free thyself from the cares of this world and anxiety about another.

11. The temple we should frequent is the torquoise dome of the sky. Sell all our rosaries and all holy names around it, for that wine which fills creation's cup. The earth, with its light and shadow, its ebb and flow, is all enchanted ground. It is all Thine, O Thou Supreme Wisdom and Love!

12. Behold the morning! Rise up, O youth, and quickly fill thyself with the rosy wine sparkling in the cup of creation! Look upon yon bush flaming with roses! If thy soul be not deaf, thou wilt hear the voice of the Eternal One speaking to thee, softly and clearly, from out that bush.

13. The roses live on dew and sunshine direct from heaven. Why should not we?

SELECTION III.

To sew patch upon patch, and be patient, is better than writing petitions to great men for clothing. To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king.

2. True greatness, whether in spiritual or worldly matters, does not shrink from minute details of business, but regards their performance as acts of divine worship.

3. Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of evil. The entire world shall be populous with that action of thine which saves one soul from despair. The liberal man who eats and bestows is better than the pious man who fasts and hoards.

4. Haughty thoughts and thirst of gold are sins. Take not that which belongs to another. Do as you would be done by. Avoid every thing calculated to injure others. Have no companionship with a man who injures his neighbor.

5. Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Reply to thine enemy with gentleness. Opposition to peace is a sin. Always meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair. Treat old age with great reverence and tenderness. Let us be such as help the life of the future.

6. Immodest looks are sins. To think evil is a sin. Avoid licen-

tiousness, because it is one of the readiest means to give evil spirits power over body and soul. Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of evil spirits, who are always trying to gain possession of men.

SELECTION IV.

CULTIVATE the soil, drain marshes, and destroy dangerous creatures. He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness. Indulge not in slothful sleep, lest the duties and good works which it is necessary for thee to do remain undone. Be diligent and discreet; eat of thine own regular industry, and form a portion for charity and the good of others. Diligence in thy occupation is the greatest good work.

2. The sheep are not for the shepherd, but the shepherd is for the service of the sheep. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not produce spikenard; therefore waste not seed upon it.

3. To show favor to the wicked is in fact doing injury to the good. Pardoning oppressors is injuring the oppressed. When you connect yourself with base men, and show them favor, they commit crimes with the power you give them, whereby you participate in their guilt.

4. King Nowshirvan, being at his country home, wished to have some food cooked, and there was no salt. A servant, who was sent to a village to procure some, was ordered to pay the price, lest the exaction of salt from the villagers should become a custom. They said to him, What harm could come from such a trifle? He replied, Oppression was brought into the world from small beginnings, which every new-comer increased. If a king were to take a single apple from a peasant's garden, his retainers would pull up the whole tree.

5. He who is indifferent to the welfare of others does not deserve to be called a man.

SELECTION V.

A CERTAIN man quitted a monastery, and became a member of a college. One asked him what was the difference between religious men and learned men, that had induced him to change his associates. He replied: The devotee tries to save his own blanket from the waves, and the learned man endeavors to rescue others from drowning.

2. The children of mankind are members of one another, and are produced all from the same substance. When the world gives pain to one member, the others suffer uneasiness. To enjoy the benefits of Providence is wisdom; to enable others to enjoy them is virtue.

3. Tell me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow, and the brightest gliding rivers,—

of all thine eyes have seen, which is the fairest land? Shall I tell thee, child, where Nature is most blest and fair? It is where those whom we love abide. The space may be small, but it is more ample than kingdoms; it may be a desert, but through it runs the river of Paradise, and there are the enchanted bowers.

4. One proof of man's superiority is his knowledge; whereby he rises from a low position to an exalted station. Knowledge has a root and branches. Animals have merely the branch; men alone have the root, which consisteth in the teachings of wisdom. The heart of man attaineth self-possession, and so effecteth a union with the soul; and by means of knowledge it is elevated to the glorious nature of angels.

5. Men, by slaying each other and killing animals, resemble beasts of prey rather than angels. It is sinful to kill harmless animals, but it is right to destroy ravenous animals. If all ravenous animals would enter into a compact not to kill harmless animals, then we should abstain from slaying them, and hold them as dear as ourselves. Let the wolf make a treaty with the ram, and the lion enter into friendly relations with the stag; and let there be no more tyranny in the world. But man breaks the treaty by killing animals. Nobody observed the treaty of peace and goodwill except the harmless animals.

6. If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of the elephant. Multiply domestic animals, nourish them, and treat them gently.

SELECTION VI.

HAVE the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand hidden places? Broad indeed is the carpet which the All-loving One has spread, and beautiful the colors He has given it. There is but one Lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

2. Seest thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.

3. The Holy One will ever be the same,
Father of all, though oft invoked by many a different name.

His paths are more in number than the breathings of created beings. Each prophet He sends forth is not to be opposed to his predecessors, nor yet complacently to exalt his own message.

Whatever road we take joins the highway that leads to the Eternal One.

4. One night an angel from his seat in Paradise heard the voice of

the Eternal One sweetly responding to a human heart. The angel said, Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high. The angel hastened over land and sea to find this man, but could not find him in the earth or heavens. At last he exclaimed, O Eternal One! show me the way to this object of Thy love. He answered: Turn thy steps to yon village, and in that pagoda thou shalt behold him. The angel sped to the pagoda, and therein found a solitary man kneeling before an idol. Returning, he cried, O Ruler of the World! hast Thou looked with love on a man who invokes an idol in a pagoda? He said: I consider not the error of ignorance; this heart, sincere amid its darkness, hath the highest place.

5. A holy man would scarcely break his fast for a week, lest some hungry traveller might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged traveller, with hair white as snow, tottering toward his door. "Guest of mine eyes," he exclaimed, "enter with welcome, and be pleased to share my bread and salt." The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said, "In the name of *Oro-Mas!*" but the aged guest uttered no word. The holy man said: Old man, when thou eatest food, is it not right to repeat the name of *Oro-Mas?* The stranger replied: My custom is that of the Sun Worshippers. Then the holy man arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: For a hundred years hath the Divine Bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?

6. Diversity of worship has divided the human race into seventy-two nations. From all their dogmas we may select one,—Divine Love.

SELECTION VII.

DEATH is certain to all things which are subject to birth, and regeneration to all things which are mortal. Wherefore it doth not behoove thee to grieve about that which is inevitable. Let us not fear the world, nor our departure from it. That which we alone should fear is not having lived well enough.

2. In mosque and school, in temple and synagogue, they have a horror of hell, and a seeking of paradise; but the seed of this anxiety has never germinated in the heart that has penetrated the secret of the Most High.

3. Hell is but a spark of the useless troubles which we have given ourselves; Paradise only an instant of the repose that we have sometimes enjoyed on earth. Myself am hell, purgatory, and paradise.

4. Just to thy wish the door of Heaven is found open before thee. Be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual.

5. Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.

6. The world, O my brother! continueth not to any one; place your affections on the Creator of the Universe, and that will suffice.

7. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it has nourished and killed.

8. When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground?

9. O my child! in the day of Resurrection they will ask you what have you done in the world, and not from whom you are descended. That is, they will inquire about your virtue, and not about your father.

SELECTION VIII.

If thou canst not be a teacher and messenger of My Religion, then make My World beautiful, make My World grow in harmony, fruitfulness and perfection; nourish, cultivate and perfect My World till no more sin or sorrow or sickness or death shall be found in it.

2. The Creator, the Holy One, called an assembly of the best of mortals, celestial in spirit; and spoke unto them: Bring together, in the land where pure water ever flows, green never fades and food never fails, men and women who are greatest and best and finest on earth; cattle and birds and trees and plants of every kind that are greatest and best and finest; no humpbacked, nor bulged forward, nor tooth-decayed, nor blind, nor deaf, nor crippled, nor ill-formed, nor leprous, nor lunatic, nor impotent, nor malicious, nor liar, nor spiteful, nor jealous, nor with any other brands of sin or imperfection shall ye bring; and establish them in dwelling-places. Thus attain a Paradise and prepare the way for Heaven on Earth.

3. O Maker of theWorld, Holy One! which are the places where the Earth feels most happy? The place whereon a righteous man stops, lifting up his voice in accord with true Religion; the place whereon a righteous man erects a house devoutly for wife and children and cattle to thrive in virtue, and in food, and in every blessing of life; the place whereon a righteous man sows most corn and grass and fruit, where he waters ground that is dry or drains ground that is too wet; the place where a righteous man most tenderly nourishes all creatures and where there is most increase of flocks and herds.

4. O Maker of the World, Holy One! Who is he who rejoices with the greatest joy? He who in righteousness tills the earth with the left arm and the right arm industriously and wisely; unto him thus saith the

Earth: O thou righteous, industrious and wise man! here shall I go on bearing and bringing to harvest all manner of food in rich profusion; but he who is not righteous, industrious and wise shall stand at thy door among those who beg for bread.

5. The knowledge and practice of this true Religion takes away the bonds of sin; so that there will be no more murder, nor robbery, nor falsehood, nor vice; it cleanses the faithful from every evil thought, word, and deed, as a swift rushing mighty wind cleanses the plain so that all the life becomes beautiful and good.

6. The basest of all men is the liar; next to him in baseness is he who does not restore what he has borrowed and thus shows himself to be a thief and a robber. Every day, every night a man keeps borrowed property, as though it were his own, and does not restore it as quickly as possible he steals and robs.

7. Henceforth in their doings let all walk in the way of holiness, according to the teachings of holiness, after the ordinances of holiness; let them study by night and by day to increase the mind in intelligence and enable the soul to wax strong in holiness. He who brings not holiness to the bridge of Paradise it shall be barred to him. The first question the angels there will ask him is, whether he has lived in the world a life of holiness; if the answer be, No, they will pass him by and he will stay at the head of the bridge, full of grief and sorrow.

8. He who fasts from his daily food, taken righteously and with moderation, commits a sin which he must expiate. The only true fasting is to abstain from sin, to repress every deed, word and thought that is unholy.

SELECTION IX.

O MAKER of the World, Holy One! He who knowingly commits sin, shall his punishment continue in the next life? There the pain for evil deeds shall be as sure and as hard as any in this world. O Maker of the World, Holy One! Does the water, the fire, the sword or any disease kill? Water kills no man, fire kills no man, the sword kills no man, disease kills no man; the water strangles his body, the fire consumes his form, the sword severs his limbs, disease destroys his earthly instrument, but he goes away and it is by the will of Heaven that he goes.

2. O Maker of the World, Holy One! What is the best and what is the fairest of all things? Life for man is the best and purity for man is the fairest of all things. Purity is the greatest good. This is true Religion; to cleanse one's self with pure thoughts, words and deeds. As much as the sea is above all other floods, as much as the royal cypress is above all the small plants it overshadows, as much as Heaven is above the Earth that it compasses around,

so much is purity above all other possessions of man.

3. O Maker of the World, Holy One! What are the sins that a man should confess and repent of? Whatever he has thought that he ought not to have thought and whatever he has not thought that he ought to have thought; whatever he has said that he ought not to have said and whatever he has not said that he ought to have said; whatever he has done that he ought not to have done and whatever he has not done that he ought to have done; all these sins every man should humbly confess, and of all deeply and forever repent. Holiness is the best of all good. May righteousness and goodness prevail.

The Holy One forbids men to waste anything, not even a thread, not even the wisp of wool a maid lets fall in spinning. There is one thing that every man in this world should love; he should love Virtue. He is not strong who is not strong in Righteousness.

4. O Maker of the World, Holy One! When a righteous man is afflicted with sickness to what healers shall he submit himself? If several healers offer themselves, namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word, let one submit himself to the healing by the Holy Word; for this one is the best of all healers who heals by the Holy Word; he will best drive away sickness from the body of the righteous man.

5. When a righteous man dies the fiends wage no war for the possession of his soul; there is no need of offering up prayers three days and three nights for him; he enters Paradise at once; the sun, moon, and stars rejoice in him; and the Holy One rejoices in him, saying: Hail O righteous soul who hast now passed from the decaying world into the undecaying one!

6. That which one believeth clearly to be right let him practice it, and declare it; and teach it. Think perfect thoughts, speak perfect words, do perfect deeds. Joy is given to the soul of the righteous man who has departed. Every righteous soul is borne up to Paradise.

7. All good thoughts, good deeds, good words of the past or of the present, of those who belong to whatever religion or nation, we serve upon and we transmit them, as should do all who would be numbered among the righteous.

BRAHMANIC SCRIPTURES — GENERAL SELECTIONS

BRAH-MA: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

I AM the One Supreme Mind who transcends all other intelligences; distant, yet near, I pervade the system of worlds and yet am infinitely beyond it. I am the All in all, because all is in Me. The river flows,—it is I. The ocean roars,—it is I. The cloud thunders, the lightning flashes, —it is I. From all eternity the Universe existed in Me.

2. Meditate on the adorable light of the Divine Parent; He should direct our minds. Every day He is manifest with the rays of the morning, imparting life to the torpid and giving form to the shapeless masses of beings; heaven and earth take refuge with Him as a child with its mother.

3. Celebrate the thought of the Beneficent Father and the Sovereign Mother, from whom have proceeded all creatures, their offspring, sharing their immortality.

4. THE ONE is afar off and near, without as well as within; He is all pervading; outside of all as well as inside of all. He who sees all beings in the Supreme Self and the Supreme Self in all beings is fearless and free from all anxiety.

5. The ignorant look for their gods in water or think they reside in wood, bricks, and stones; men of more extended knowledge seek them in the celestial orbs; but wise men worship the Universal Soul. By One Supřeme Ruler is the universe pervaded, even every world in the whole circle of Nature. That Spirit, who is distinct from matter, and from all beings contained in matter, is not various; He is One, and He is beyond description; His glory is so great there can be no image of Him; He is the Incomprehensible Spirit who illuminates all and delights all; from whom all proceed, by whom they live after they are born, and to whom all must return.

6. He is the Ruler of the Intellect, self-existent, pure, perfect, omniscient, and omnipresent; from all eternity He has assigned to all creatures their respective purposes; no vision can approach Him, no language describe Him, no intellectual power can comprehend Him.

7. A husband should be loved, not because we love the husband but, because we love in him the Divine Spirit; A wife should be loved, not because we love the wife but, because

we love in her the Divine Spirit; children should be loved, not because we love the children but, because we love in them the Divine Spirit. Nothing but the Supreme Being should be adored by a wise man. How can such a man have delusion or sorrow? For he realizes the Unity.

SELECTION II.

On that Effulgent Power, which is the Supreme One, the Light of the Universe, do we meditate, governed by the mysterious light which resides in us for purposes of thought; We ourselves are manifestations of the Supreme Being. He is the One Deity, He is the Great Soul, He is the Soul of all Beings.

2. The wise give divers names to that which is One; poets make the beautiful-winged manifold by their words, though He is One. There is only One who is omnipotent, eternal, omnipresent; He is the Great Soul of which all others are but parts; in the beginning He arose the Source of golden light, the only Ruler of all that is; He established the earth and the sky.

3. Who is the Supreme One to whom we should offer worship? He who gives life; He who gives strength; He whose blessings all desire; He whose shadow is death and from whom immortality proceeds; He who through His power is the only King of the breathing and awakening world; He whose power is proclaimed by the snowy mountains, the sea, and the distant river; He through whom the sky is bright and the earth is firm; He through whom heaven was established, yea, the heaven of heavens; He who measured out the light in the air.

4. Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the Only Life; He who is Supreme above all; He is the One to whom we should offer worship. The world lay in darkness, as asleep; Then He, who is self-existent, the Most High, the Almighty, manifested Himself and dispelled the gloom. He whose nature is beyond our reach, whose being escapes our senses, who is invisible and eternal, He, the All-pervading Spirit whom the mind cannot grasp, even He shone forth.

5. Let us adore the supremacy of that Spiritual Sun, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our undertakings aright in our progress toward His holy seat.

6. O Thou who givest sustenance to the world, unveil Thy face now hidden from us by its veil of golden light, so that we may see the truth and know our whole duty! Our Father in Heaven be favorable to us! Eternal One protect us evermore! We have no other Friend, no other Father than Thou, O Father of Heaven, the Father of Men!

SELECTION III.

A WISE man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion; he will fall very low if he performs ceremonial acts only and fails in the discharge of his moral duties. Religious acts which proceed from selfish views with regard to this world, such as offering prayers to obtain rain, or with hope of reward in the next world, are external and selfish. But acts performed without self-love are internal and disinterested.

2. Religious exercises performed to obtain reputation, or for an appearance of sanctity, come from inferior influences of the soul and are of little worth. The best worship is that which is offered without expecting to attain any particular object; and that is the worst which is performed for the accomplishment of a particular end. The religious exercise of the body is to be pure; of the lips, to speak always truly and kindly; of the thoughts, to control selfish inclinations and cherish benevolent tendencies.

3. The worship of spiritual wisdom is far better than worship by the offering of things. They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness; but they are in still thicker gloom who are solely attached to fruitless speculations. The Lord of Life should not be worshipped with faded flowers; those that grow in thine own garden are far better than any other; with the flowers that are gathered there must be reverence, itself a flower.

4. Why say: I will go on a pilgrimage to the holy city! Why long for the sacred wells! How can the true holy city be attained by an evil-doer! Though we live in the desert, sanctity is not there; neither is it in the sky; nor is it at the confluence of holy rivers on earth. Convert thy body into a temple; give up evil thoughts, and see the Holy One with thine internal eye.

5. Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear without the light of inward experience. Though a dog were to roam to the sacred city, he would not thereby be changed into a lion; or if a swine were to travel to a holy spot, he would not thereby become an elephant; so no pilgrimage will make a saint of a man who has no holy aspirations.

6. Be thy creed or thy prayers what they may, unless thou hast truth within thee thou wilt not find the path to true happiness; he in whom the truth dwells is twice-born. The source of final happiness is in the heart, and he is a fool who seeks it elsewhere; he is like the shepherd who searched for the lamb that was in his own bosom.

7. Why bring stone from the hills to build fine temples for the Supreme One to dwell in! He constantly dwells within you. Any place where

the mind of man can be undisturbed is suitable for the worship of the Supreme Being.

SELECTION IV.

THAT Supreme Spirit, which thou believest to be one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and thy wickedness. The soul itself is its own witness and its own refuge; offend not thy conscious soul, the supreme internal witness of men. The simple say in their hearts: No one sees us! Yet the Holy One sees them, even the Spirit within their own breasts. His light, like the morning star, dwells in the inmost heart of every man.

2. He is dear to me who is free from enmity, merciful, the friend of all nature, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves. He also is my beloved of whom mankind are not afraid, and who is not afraid of mankind; who is free from the influence of impatience and the dread of harm. He is dear to me, who is unexpecting, just, pure, impartial, and free from distraction of mind; who is the same in friendship and hatred, in honor and dishonor; who is unsolicitous about the event of things; who is of a steady mind, to whom praise and blame are the same.

3. The way to eternal beatitude is open to him who, without omission, speaketh the truth; to be dumb for the remainder of life is better than to speak falsely. The sacrifice of a thousand horses has been put in the balance with one true word, and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity. There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature.

4. It is not good to forget a benefit, but it is good to forget an injury on the moment. Return good for evil. Abstain from unlawful gains. Immediately relinquish any advantage that has been gained without equity. Be chaste; resist sensual appetites; neither Sacred Scriptures, nor religious ceremonies, nor pious austerities, nor the offering of sacrifices, nor liberality, will procure felicity to a man contaminated with sensuality.

5. Who is this natural beauty who advances with so much grace? The rose is on her cheeks; her breath is pure as morning dew; joy tempered with modesty animates her countenance. It is Health, the daughter of Exercise and Temperance.

6. The true rule in business is to guard and do by the things of others as they do by their own. Do not force upon thy neighbor a hat that hurts thine own head.

7. Among those who labor for future happiness, he is greatest who lives well in his own household; he who despises women despises his mother; when women are honored

the Divinities are pleased, when they are not honored all undertakings fail.

8. It is true charity when one builds resting-places or drinking-fountains for wanderers; or provides food, or raiment, or medicine, for the needy; this is true charity, and bears much fruit. The narrow-minded ask: Is this one of our tribe, or is he a stranger? but to those who are of a noble disposition the whole world is but one family.

SELECTION V.

Shun wealth and pleasures repugnant to law; and avoid even lawful acts, if they may cause pain or offence to mankind. Of all pure things, purity in the acquisition of riches is the best; he who preserves purity in becoming rich is really pure, not he who is purified by water.

2. No man can acquire knowledge of the soul without abstaining from evil actions, and having control over his senses and his mind; nor can he obtain it, though with a firm mind, if he is actuated by desire for reward. Imperishable wealth is to be free from coveting the possessions of others. What a rich man uses and gives, constitutes his real wealth. That which thou hoardest, whose is it? Other covetous men will sport with it. Labor makes known the true worth of a man, as fire brings the perfume out of incense.

3. What is religion? It is tenderness toward all creatures. Large rivers, great trees, wholesome plants, and wealthy persons are not created for themselves but to be of service to others. He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.

4. He who injures any living creature does it unto the Deity, who is pleased with him who does good to others and who is always desirous of the welfare of all creatures. He who, to give himself pleasure, injures animals that are not injurious adds nothing to his own happiness, either living or dead; but he who never gives pain to any creature but seeks the good of all sentient beings enjoys bliss without end. The heartless one who would carelessly trample on a worm that crawls upon the earth, is darkly alienate from the Deity, who dwells with him who embraces all things with his love.

SELECTION VI.

Foolish are they who are perpetually inquiring where the Deity resides; for He dwells in all things in his fulness. Kine are of different colors, but all milk is white; the flowers on altars are of many species, but all worship is one; systems of faith are different, but the Deity is one.

2. The object of all religions is alike; all men seek the object of their love, and all the world is love's dwelling. Why talk of shrines and temples! He is a true shrine whose

heart is pure and he is a true temple whose life is true.

3. The Supreme Being is with him who sincerely counts his prayers on sacred beads and with him who bows down, in sincerity, before idols; He is the friend, the intimate, the companion and the confidant of every one who is sincere.

4. Heaven is a palace with many doors, and each one may enter in his own way; virtue and vice are Heaven and Hell. Virtue is what man owes to himself; though there were no Heaven nor any One to rule the world, virtue would be none the less the binding law of life.

5. False is the creed of those who hold that it is profitable to renounce the present life; Can ye not see that eternal existence begins in this life! He who neglects to perform the duties of this life is not fit for this world, much less for any higher world.

6. The soul is the principle of life which the Sovereign Wisdom employed to animate bodies; matter is inert and perishable; only the soul thinks, acts, and is immortal. There is an invisible, eternal existence superior to this visible one, which does not perish when all things perish; those who attain to this never return.

7. The All-merciful Judge of the Dead waits, enthroned in immortal light, to welcome the good into His kingdom of joy, into the homes He has prepared for them, where He, as the One Being, dwells. Justice is so dear to the heart of Him that if, in the last day, one atom of injustice were found He would cause the universe to shrivel like a serpent's skin to cast it off for ever.

SELECTION VII.

O ALL-HOLY, O All-wise, O All-merciful, O All- just One! expand my knowledge of Thyself and of myself that I may auspiciously comprehend and do Thy will.

2. Though this body be reduced to ashes the indwelling spirit survives and is immortal. O Compassionate One! lead us by the good Path from which there is no returning that we may attain Salvation. Thou knowest all our struggles. Help us to escape from degrading sin.

3. O All-pervading Beloved! May all our bodily organs and powers grow in perfection. May the Truth be our all in all. May all virtues increase in us whose supreme delight is Thyself. Thou art the Eye of the eye, the Ear of the ear, the Speech of the speech, the Mind of the mind; knowing Thee thus the illumined, after going forth from this world and freeing themselves from the final body, attain immortal life.

4. Different is the Good from the Pleasant. He who accepts the Good attains freedom, but he who chooses the Pleasant misses the end. The wise accepts the Good, the unwise chooses only that which is pleasant and thus binds himself with fetters. Dwelling in ignorance but thinking themselves wise the fools wander hither and thither, as blind men led

by the blind. The way of the Supreme Liberation does not appear to those who are deluded by wealth and pleasure; they think that this world only exists—and not the other.

5. To some the Supreme One is unknown, while the many know Him very falsely. The sectarian cannot know him truly because he believes his own opinion superior to all others. Belief in the Supreme One cannot be produced or destroyed by argument; the Self must be inwardly realized.

6. Who is the wise man? He who with firm resolve has renounced the attainment of desires, having seen the Foundations of the Universe, the Infinity of Knowledge, the Shore where there is no fear, the Mighty One praised by all hymns, chanted by all pure souls, who is the Refuge of all. The wise leaves behind worldly joy and sorrow, having realized that the Supreme Self is the means of attaining liberation and that He dwells in the hearts of all who are pure. The wise no more undergo birth or death. The foolish, who are the impure, return again and again to the world.

7. Awake, arise, approach the great teachers and learn. The road is difficult to travel, the crossing over is as difficult as the sharp edge of a razor. Permit the Self-existent One to subdue the outward senses so that external objects shall no longer be considered, but the eyes be turned inward, seeking liberation for the Inner Self. Men of small understanding go after external desires and thus fall into widely extended sorrows; but the controlled in mind, desiring liberation, do not seek for the permanent in the unstable.

8. He who firmly believes that his body is under the control of an unborn spirit, a righteous soul, never grieves; and, realizing freedom in this life, becomes liberated after death. He who has this intuitive vision becomes free through humility and the overcoming of all egotism; all sorrows and apprehensions are destroyed. This soul, the dweller in the dense and the subtle bodies, goes out from them at death and is freed.

9. Not by their own wisdom or their own strength do mortals exist, but by Another, on Whom all depend. He is One, the Inner Self, the Ruler; those tranquil ones who permit Him to rule within, eternal happiness is for them and not for others.

10. Grounded in the Highest, with various appearing and disappearing sects as its branches, is this beginningless Tree of the Universe by which all worlds are sheltered; the Tree of Aspiration, the Tree of Universal Religion.

11. The Supreme One is not an object of physical perception; not by the eye can any one see Him, but with the mind clarified by love and knowledge is He made known. Who thus know Him become verily immortal. When all the bodily senses and emotions are at rest and even

the intellect is calm and tranquil, then is reached the sacred road of Divine-Vision.

12. When all sensuous desires are given up and spiritual desires spring up in their place, then the mortal becomes immortal and enjoys Nirvana, which is Heaven, even on earth.

13. The Divine Breath, the Quickening Spirit; the Incarnating and Inspiring Soul of Deity is the Great Mediator, the Intercessor, the First and Only Begotten, the Anointed, the Light that shines in darkness, the Manifestation of Deity; the Saviour of all created souls.

14. O Holy One! May we listen to what is True and see what is Beautiful; with firm limbs and bodies strong, adoring Thee always, may we attain the full term of our Divinely appointed life on earth. This whole world is under the control of the Divine Breath. As a Mother produces and protects her children, so dost Thou produce and protect us. Give us vigor of mind as well as of body. By the Divine Breath the soul informs and directs the body and the mind. Give us vigor of soul and thus invigorate both mind and body.

SELECTION VIII.

As is one's desires at the end of life, such will he be after death and such his next incarnation. The uppermost desires carry the soul to that particular world and form most congenial to its character and wishes. As the rapid ocean-going rivers, on reaching the ocean, go to rest in the ocean but do not thereby lose their names or forms as rivers, so all souls at death go to rest in the Bosom of Deity without losing their individuality and issue thence to their appropriate forms and places.

2. We praise Thee as our Father who carries us over the infinite oceans of our ignorance. We salute Thee as the Great Being. Again and again we reverence Thee who art our dearest and most beloved, the totality of our highest joy, the most beautiful of all visions, the giver of all happiness.

3. Symbolic rites are verily like rotten boats, dangerous to the sailor. They who think thus to attain to highest joy must suffer, again and again, re-births with the struggles and sorrows of physical life and death. Foolishly they remain in ignorance, wise in their own esteem, thinking themselves to be learned, oppressed by misery they go round and round, even as blind men led by the blind. Because they have dwelt long in darkness they think they are happy. These ritualists having no foresight, and expecting rewards for their ceremonies, therefore attain no eternal virtue and miserably fall back into re-birth.

4. But those who seek eternal virtue by meditation and action, in secret ways, tranquil and wise, by the grace of the All-Helper, reach

that Immortality that is free from birth and death and all mortal changes.

5. Let the Wisdom of Holiness be my all in all. Let all the virtues live in me and my sole delight be Thyself. O Creator and Preserver, Eternal Ruler, Light of Knowledge, Liberator from Ignorance and darkness and bondage, Uncreated and Everlasting One! Thee alone we worship. Monotheists are those who understand the supremacy of the Holy One; only those should be called by this name who know the Holy One as highest and supreme and worship no other. Out of the best beings He is the Best, out of the highest He is the Most High; He is the Highest of the high and the Most Excellent of the excellent.

6. The man who worships the Holy One intelligently and secretly, verily, his worship alone is conducive to endless felicity; he alone reaches the higher worlds, attains the Life Eternal, lives all-knowing and ever increasing in Wisdom; and his vow is "Never complain of the worlds." He who knows his own self knows all things, for his own self reflects the Infinite Self which is the All-in-all.

7. We adore the Imperishable One, to a knowledge of Whom we have attained merely through His grace; verily through His grace, through His grace. Seeing the Higher Light, the delightful Higher Light, we have renounced the darkness. We seek the Goal of the Wise, the Highest Light, yea the Highest Light. This Light is called "the joy-giving Dweller," because by dwelling in the heart it gives joy. It dwells in the heart as the Heart-illumining and it dwells in all worlds as the All-illumining.

8. As water does not cling to a lotus leaf, so no sinful thought or act clings to one whose life is consecrated to the All-Holy One. He whose life is so consecrated shines in all worlds. They who proceed on that path do not return to this round of humanity, yea, they do not return.

9. No man can see the world outside of him except as it is reflected in miniature on the retina of his eye; so no man can see the All-Holy One outside of himself, but only as He is reflected in miniature on the retina of his own pure heart. Verily He who purifies the heart is the Sanctifier, who makes all things pure.

10. Bring a fruit from yonder tree; break it; observe those small seeds; break one of them; thou perceivest nothing; even with most careful searching thou seest not that subtle life-essence which produced and sustained the tree and all its fruit. Will you say there is no life-essence because no man ever saw it or can see it? And will you say there is no Life-Essence, no Producer and Sustainer of the Universe, because no eye of man ever saw or can see Him? He, the Life of All, is known by His Life that is in all creatures and in proportion to its fulness.

Only pure hearts and subtle intellects recognize Him.

11. As one in a far-off strange land inquires eagerly for the paths in which he should go in order most quickly and best to reach his home and eagerly follows those paths; so all who are wise in this strange far-off world inquire for and follow in the Paths that lead, most quickly and best, to the Highest-Heaven which is the soul's Eternal Home.

12. He who knoweth Me, the Ruler of all worlds and the Lover of all beings, he goeth to Peace. All beings are threaded on Me, as rows of pearls on a string. Without this knowledge no being reaches Me, but wanders in the paths of re-birth and re-death in this world and in all worlds. All beings must be rooted in Me as their Source of Life and Efficient Cause. But the foolish disregard Me, ignorant of My supreme nature; empty of hope, empty of deeds, empty of wisdom, they retain the brutal nature. But whosoever knoweth Me and is rooted in Me is liberated from all sin; their faith is never shaken; I am dear to them and they are dear to Me.

SELECTION IX.

THEY who attain the grace of the Highest One, having risen from the final body, reach the Highest Light and are clothed in a heavenly form. Rejoicing there they live with friends and kindred. No more death, nor illness, nor pain; they see everything that is beautiful and obtain everything that is most excellent, everywhere and forever. All these have the Good as their cause, the Good as their support and the Good as their eternal joy.

2. Heaven and earth were produced by Will; Air and Ether were produced by Will; water and fire were produced by Will; Will determines the sunshine, the rain, the food, the life-breaths. Whoever rightly uses the power of Will attains life eternal, worlds eternal; freedom from death, and pain, and sorrow;—attains all that he wills, accomplishes all that he wills. Therefore, take refuge in Will; have Will as thy trust and hope; abide in Will.

3. The Supreme Breath, which is the out-going Life of the All-Holy One, is as the nave and the circumference of a wheel to which all the spokes are attached. The Supreme Breath holds all, moves all, gives life to all, is verily father, mother, sister, brother, teacher and minister of all. The Supreme Breath exists in all and all exist in the Supreme Breath. Whoever understands thus becomes a teacher of the Highest Truth. One who does not understand the All-Holy One as thus omni-scient and omni-present and omni-potent cannot comprehend the Good, cannot declare or teach the Good.

4. I AM THAT I AM is everywhere —below, above, behind, before, right, left, within and without. Whoever thinks thus of the Holy One lives in Him, unites with Him, joys in Him, is ruled by Him, in Him enjoys perfect freedom in all the worlds. But

those who do not so understand the Holy One live in perishable worlds, are under bondage to their animal selves and find no freedom either in the present life or in the lives to come.

5. The released soul knows no death, nor illness, nor pain; he finds only what is beautiful and good in everything and everywhere. By the old age of the body he does not grow old, by the slaying of the body he is not slain, he is free from grief, all his desires are true, his will is irresistible and whatever he seeks after that he finds.

6. Treasures of gold are beneath the ground and people walk over them day by day, ignorant of what priceless deposits are under their feet. Exactly like this are the multitudes who tread upon hidden Truth and Wisdom while their minds are void and their souls empty and wretched. Those only discover these Hidden Treasures who seek Divine Guidance and Grace; for them alone, is the freedom and fulness of all Worlds.

7. Like as a horse is attached to a cart, so is the spirit as attached to the body. The body is mortal and the spirit immortal. Thinking "this body is I and I am this body" the Self is in bondage to pleasure and pain. But when the Self knows "this body is not I and I am not this body" then it escapes from the bondage of pleasure and pain, and serenely rises to the highest light. Having shaken off the body, the Self shakes off all evil and, self-evolved and happy, attains the Eternal World, yea, attains it—glorious among the glorious.

8. He who has learnt the Divine Truth wisely and keeps it well in memory, living with his own virtuous family in some consecrated home, concentrating his powers on the elevation of the Self, never giving pain to any creature; he who lives thus attains the Eternal World never to return, yea, never to return.

9. It is the Ear of the ear, the Eye of the eye, the Speech of the speech, Breath of the breath that creates and directs all things. This is not understood by the intellect, it is understood by the heart. Whoever understands this shall escape rebirths, but whoever understands it not must be re-born till it is understood. Those who have wisely thought on all these things, and learned that the Self is the cause of the self, become immortal when they depart from this world. They who know these things, and have shaken off all evil, stand in the endless, unconquerable world; yea, in the world of Heaven.

SELECTION X.

Freedom from fear, purity of heart, perseverance in the pursuit of knowledge, cultivating the powers of abstract thinking, self-restraint, worshipfulness, penitence and reformation, resoluteness, harmlessness, truthfulness, sincerity, restraint of anger and of all the passions, selfless

devotions to mankind, compassion for all beings, freedom from avarice, modesty, gentleness, forgiveness, courage, humility and tranquility; these, O children of the Eternal One, are the divine qualities of every one who is born from Heaven.

2. They who wish to obtain wealth for the sake of enjoying objects of desire say: So much I have gained today and so much will I gain tomorrow; this is mine and that shall be mine also; this opponent have I defeated and others too I will defeat; I am strong and successful; I am rich and wise; I am admired and praised; now I will be religious and charitable; I will make gifts and rejoice. Thus blinded and tossed about by thoughts of vanity, attached to objects of desire and caught in the net of illusions, they go downward into hells of self-love and of impurity. Void of humility, full of the pride and frenzy of wealth, their religiousness and giving of gifts are only ostentation and for the selfishness of praise and of future rewards. Indulging their vanity, brute force, arrogance and lusts, these meanest of mankind and unholy go downward and never attain peace or tranquility, which is the Highest Goal. Only when released from these Ways of Darkness can one attain Perfection, which is the Highest Goal.

3. By "renunciation" is meant the rejection of all actions done with desire of self-advantage. Sages call this self-abandonment. All actions, including those of worship, charity and humanitarianism, should be performed with no thought of what the consequences will be to one's self other than ennoblement and sanctification. He who is filled with goodness and compassion, free from egotism and self-seeking ambition, possessed of energy and courage that are unaffected by success or failure, pure hearted and reverent, loving all creatures and devoted to their relief and uplifting without thought of himself—only he shall attain the bliss of Perfection which is the Highest Goal.

4. Wise men grieve not for the living nor the dead; for never did they not exist, nor will any one hereafter cease to be. There is no non-existence for that which is real. Know that to be indestructible which pervades the body; the destruction of that inexhaustible self none can bring about. It is not born, nor does it ever die; existing it exists forever; it is not killed when the body is killed. Weapons cannot pierce it, fire cannot burn it, water cannot overpower it, wind cannot blow it away; it is uncreated, stable, eternal.

5. He whose heart is not agitated by calamities, who has no longings for pleasure, no fear, no wrath, no exultation, no apprehensions, is indeed a sage of tranquil mind. For his mind is tranquil whose senses are under control. The self-restrained man whose senses are under the control of his own self obtains tranquility. When he obtains tranquility all his miseries are de-

stroyed. There is no tranquility for him who does not persevere in the pursuit of self-knowledge and self-control. Attaining to tranquility one is never unhappy; and remaining in it till the last moment of one's life, one attains to eternal felicity.

6. The man who is attached to his self only, who is pleased and contented with his own self, finds nothing in the world to do; he takes no interest in what is done or not done; nor is any interest of his dependent on any being. But a wise man is always active, knowing that without action these worlds would be destroyed and wishing to help the people in their duties. Therefore always be active but without desire for selfish gain; a man who thus acts shall attain the Supreme.

SELECTION XI.

THE All-seeing One, who rules above, looks down
Upon all worlds, His Kingdom, as if close at hand;
When men imagine they do aught by stealth, He knows it,
No one can stand or walk, or softly glide along,
Or hide in dark recess, or lurk in secret cell,
But seen by Him who all his movements spies;
Two persons may devise some plot, together sitting,
Thinking themselves alone; th' All-seeing One is there
And knows it all. His messengers descend
Countless at His command, forever traversing
All worlds, bearing rewards or punishments to all.
2. All-seeing One! be Thou the cherished guest
In every household—father, mother, son
Brother and sister, guardian, all in one.
Purge us from taint of sin, and when we die—
Deal mercifully with us, O, we pray,
Bearing our souls to blissful worlds on high,
To beauteous abodes in realms of light,
Forever there to dwell with righteous ones.
3. The born must die, must tread the path
Others have trod—the path by which each race of men,
In long succession, and our fathers too, have passed.
Soul of the dead! depart; fear not to take the road—
The ancient road—by which thy fathers all have gone;
Ascend to meet the good—to meet all happy souls
Who dwell in bliss with Him. Fear not the power of death.
Return unto thy home, O soul! Thy sin and shame
Leave these behind on earth; assume a shining form—
Thy heavenly shape—refined and from all taint set free.

CHINESE SCRIPTURES—GENERAL SELECTIONS

Fa-Mu: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

The Eternal One is the Parent of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

2. The reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name.

3. Man takes his law from the earth; earth takes its law from Heaven; Heaven takes its law from Reason; Reason takes its law from within itself. Use the light to guide you home to its own brightness.

4. Heaven exercises men with trials, holds in its hands the issues of things, and determines men's lot according to their conduct.

5. Only they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs of things.

6. One must watch incessantly over himself; Heaven has an intelligence which nothing escapes, and Its decrees are without appeal. Heaven regards all things, enters into all, is present incessantly to all. Heaven penetrates to the depths of all hearts, as daybreak illumines the darkest room. We should strive to reflect Its light, as two instruments in complete harmony respond to one another.

7. Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise man reveres the dispensations of Heaven, and thus enjoys inward tranquility and peace.

8. Being asked concerning his teaching, the great teacher replied: The true doctrine consists solely in integrity of heart, and treating one's neighbors as one wishes to be treated by them. If one strives to treat others as he would be treated by them, he will not fail to come near the prfect life.

9. What you would not like to have done to yourself, do it not unto others. When you labor for others, do it with the same zeal as if it were for yourself. That which you dislike in superiors do not practise toward inferiors; and what you dislike in inferiors do not practise toward superiors. This is the law for measuring others by ourselves.

10. To become the superior man one must serve a father as he wishes a son to serve him, must serve a brother as he wishes a brother to serve him; must serve a prince as he should wish a minister to serve him; must behave toward a friend as he would wish a friend to behave toward him.

11. The good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all the virtues. The mean man sows that himself and his friends may reap; but the love of the perfect man is universal.

SELECTION II.

Hide the faults of others, and make known their virtues. When you hear people talk of the wickedness of mankind, partake not of their pleasure. When you hear people speak of the virtues of mankind, approve and rejoice therein.

2. The disease of men is neglecting to weed their own fields, and busying themselves with weeding the fields of other people. True politeness consists in never treating others as you would not like to be treated by them. Of all noble qualities, loving compassion is the noblest. To love and serve all men is to delight in the Eternal One.

3. Tread not in crooked paths. Deceive not in the secrecy of your house. Rectify your own hearts, that you may improve others. To know a thing is right, and not to do it, is a weakness. When you know a thing, maintain that you know it; when you do not know it, admit the fact: this is wisdom.

4. Fear not poverty, but fear missing the truth. Let not thy tongue say what thy heart denies. Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small.

5. Let no man do what his own sense of right forbids him to do; and let him not desire what that forbids him to desire. All men have in themselves feelings of mercy and pity, of shame and hatred of vice; they are a part of the organization of man, as much as his limbs or his senses; and they may be trained as well.

6. The mountains naturally bring forth beautiful trees; even when the trunks are cut down, young shoots will constantly spring up. If cattle are allowed to feed on the mountain, it looks bare; shall we therefore say that bareness is natural to the mountain? When the lower passions are let loose, they eat down the nobler growths of love and reverence in the heart of man; shall we therefore say there are no such feelings in his heart? Under the quiet, peaceful atmosphere of morning and evening the shoots that have been browsed tend to grow again.

7. Humanity is the heart of man; justice is the path of man. To develop the principles of our higher nature is to know heaven.

SELECTION III.

THE good should be met with goodness, and the not good should also be met with goodness. The upright should be dealt with uprightly, and those who are not upright should also be dealt with uprightly. The wise man avenges injuries by benefits.

2. The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers.

3. Peace is the highest aim of the superior man. Begin to regulate before disorder comes. Where legions are quartered briars and thorns grow.

4. Have only such friends as will advance you in piety and virtue. Friends should give each other good counsel, and stimulate each other to the love of goodness. Do not exact from others that they love you as much as they can, or as much as they ought; but exact from yourself that you thus love them.

5. Deal with evil as you would with a disease of your own body. The object of punishmnet is to make an end of punishing.

6. They who remember the benefits bestowed by parents are too grateful to remember their faults. They are happy who can return to father and mother the care they received from them in infancy; still happier are they who can return their smiles and caresses, and feel for them the same love they have received. Old age sometimes becomes second childhood; why should not filial piety become parental love? The fidelity of the dog should shame men who are forgetful of benefits.

7. Do not kill a bird three springs old; the little ones in the nest are awaiting the father's and mother's return. Do not frighten sleeping birds, nor kill those with young, nor break eggs unnecessarily. Be humane to all animals, even to insects. Harm not even plants or trees. One who shot a stag and hit his own son, while he was grieving, heard a voice say, The stag loves his child as you love yours.

8. He who wishes to secure the good of others has already secured his own. One forgives every thing to him who forgives himself nothing. To indulge a consciousness of goodness is the way to lose it.

9. Be not sorry if men do not know you, but be sorry if you are ignorant of men. Not to correct our faults is to commit new ones. Very near together are hearts that have no guile.

10. The truly great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute; he simply always abides in the right. When you have learned how to live well, you will know how to die well.

SELECTION IV.

RELIGIONS are many and different; but reason is one. We are all

brethren. Maintain a love of harmony, that through your families the common speech shall be, Let us help one another!

2. A drowning kingdom must be rescued by right principles; not, like a drowning person, by the hands.

3. Great warriors are great criminals. The hearts of men do not submit to force, but to virtue. If wise and virtuous men were to govern a state for a hundred years, they would put an end to tyranny and punishments.

4. A man should not say, I am concerned because I have no place; but, I am concerned how I may become fit for one.

5. To see a man of eminent virtue, and not to promote him to a high station, shows disrespect to virtue. To see a base man and not dismiss him, not send him to a great distance, is an error.

6. Virtue is the root, and revenue the branches. If you lightly esteem the root, and attend principally to the branches, you spread disorder and rapine among the people.

7. Advance the upright, and set aside the crooked, and the people will be submissive to the laws.

8. A ruler must first have virtue in himself, then he may require it in others; he must be free from vice himself, then he may reprove it in others.

9. Things being investigated, knowledge became complete; knowledge being complete, thoughts were sincere; thoughts being sincere, hearts were rectified; hearts being rectified, persons were cultivated; persons being cultivated, families were regulated; families being regulated, states were rightly governed; states being rightly governed, the whole nation was made tranquil and happy.

SELECTION V.

Lust, wine, seductive music, sumptuous living, carved walls—given these and the result will be national and moral ruin.

2. The people should be encouraged and not down-trodden; the people are the root of a country, and if the root is well nourished the country will be prosperous.

3. Heaven and Earth are the parents of all creatures, and of all creatures man is superior in endowments. Intelligent, virtuous and honest men should be the rulers and should rule as the best of parents rule their children, reverencing Heaven above. Heaven is moved with indignation at all oppression and injustice. Heaven to protect the people ordained wise instructors and just rulers, that they should secure tranquility in the four quarters of the Empire.

4. Measure strength by virtue and measure virtue by righteousness. Heaven compassionates the people. What the people need Heaven will grant. If one does not comply with Heaven his inquity is great. Come

and assist to cleanse all inquity within the four seas. Now is the time.

5. You have coats and robes, you have chariots and horses, you have palaces and gardens, you have wine and food; soon you will die and others possess them! Great is the Supreme One, ruling in justice. Behold the Almighty One who loves all and hates none. He comforts the afflicted; He is free from error; He is offended by sin.

6. The rain falls softly down; let it water first the public lands and then our private fields. Some corn shall be left standing, some sheaves unbound; some handfuls shall be dropped, some ears ungathered; these for the benefit of widows and the sick who are poor and friendless.

7. The individual should regulate his own life, parents should regulate the family, teachers should regulate the pupils and rulers should regulate the state by music. But the music should be refined and ennobling. The superior man will not listen to lascivious or frivolous airs; he addresses himself to his lute in order to regulate his conduct and not to stimulate his senses or delight his heart.

8. It is better to be attacked than to attack. The receiver is as bad as the thief. Propriety forbids that a man should profit himself at the expense of another. The superior man speaks no word carelessly; he is exact in speaking of even the least things, how much more in speaking of greater things. The superior man is filled with compassion on seeing or hearing of misfortunes of others.

9. Charity of heart is love for others. A man who is not truthful, one knows not what base things he may do. Let loyalty to Truth be paramount. Be sincere and make no pretensions. Except in accordance with righteousness riches and honours may not be enjoyed.

10. He who has offended against Heaven has none to whom he can pray. Do not murmur against Heaven, but accept its decrees. There is no sin so great as being unfilial. When filial piety is neglected the very principle of affection is disowned. To be unfilial to Heaven is the sin of sins.

SELECTION VI.

THE true sage does not find fault with his environment, but adapts himself to it. If the world is foul he seeks to make it clean. Should he find himself in the deepest Hell, he would start improvements.

2. Walk daily in the sight of Heaven with reverent heart and watchful steps, for one who never trips over a mountain often trips over a clod. From the rising sun till the day is done, work; plough the sod and harrow the clod that meat and drink may come to thee.

3. The way which the world chooses is not the Eternal Way. The Eternal Way is in your own heart; follow that Way diligently, but make no display of it to the world. To the good be good; to the not good also be good, in order to make them good. Recompense injury with kindness.

4. Do not insult Heaven by long prayers. Make no allowances for your own short-comings. Do not seek to know what has not yet come to pass. Loathe the drunkards' revels and hate the clash of arms. Grand mansions do not taste the joys that the poor man's cabin knows. Deal with the faults of others as gently as with your own.

5. One more good man on earth is better than an extra angel in Heaven. Without error there could be no truth. Those who have not tasted the bitterest of life's bitters can never appreciate the sweetest of life's sweets.

6. On self the true sage never rests his eye,
His to relieve the woes of human kind;
No golden palaces beyond the sky
As his rewards, are present to his mind.

7. The faith which these true sages ever taught
Was free from selfish and from sensuous taint;
No graven image, altar, temple, wrought
With gold and silver, gems, and jade and paint.

8. The true faith fades and passes out of sight,
When self-rewards and sensuous forms prevail;
Fools that ye are! In this ignoble light,
Naught will your prayers in Heaven or Earth avail.

9. To the superior man Eternity is but a single day and whole centuries are but an instant of time. The sun and moon and stars are the doors and windows of his house; the cardinal points are the boundaries of his domain. He wanders unrestrained and free; he dwells within no walls. The canopy of heaven is his roof; his resting place is the lap of the earth.

10. The superior man takes precautions and avoids impending evils. By toil and humility he lives in happiness; his wants are few and so all difficulties and sorrows disappear. Religion is not to be found in books nor happiness in the possessions of the world; in his own heart the superior man finds the fountains of Truth and of Joy.

11. If one man were to collect all the precious treasures from countless galaxies of the worlds and bestow them all in procuring food and other bodily comforts for mankind and another truly virtuous man should be filled with the spirit of Virtue and preach it for the uplifting of his fellow-men, verily I say unto you that the merit and happiness of this last man would far exceed the merit and happiness of that other man.

SELECTION VII.

THE flesh has only an objective existence. All objective existences are illusionary, unsubstantial and unreal. Every external phenomenon is like a dream, like a vision, like a bubble, like a shadow, like dew, like lightning—an instant here, then gone forever. He who comprehends this has attained to enduring Wisdom; he thinks chiefly of subjective existences, the Eternal Self and the Eternal World, and so lives in quiescence and peace.

2. When the wealthy use their riches and the learned use their learning for the purposes of self-advantage to the neglect or oppression of the weak; when every one vies with his neighbor in lavishing money on houses, and apparel, or in seeking appointments to positions of advantage or of honor, regardless of the general elevation and happiness of mankind; then disasters and miseries will speedily follow. Such is the everlasting law of the sequence of selfish prosperity and of moral decay.

3. When learning is at a discount; when brute force carries everything before it; when those who cultivate a spirit of charity and helpfulness toward their fellow-men, are despised; when hollow notes of obsequious flattery are welcomed more than the utterances of the truth; when oppression and severity are reckoned to be signs of magisterial acumen; when criminals throng the goals and thousands annually are executed; when virtue is violated with impunity and the marriage tie lightly regarded; when cringing courtiers and greedy parasites are gratified by the choicest offices of state; when the cowardly people crook the back and bow the knee before an Imperial government or throne; then disasters and miseries will speedily follow such is the everlasting law of the sequence of selfish prosperity and of moral decay.

4. Arms are a curse and war is fratricide. Crime begins in poverty. When cold and hunger come upon men, honesty and shame depart. Wise rulers know this, and concentrate their energies upon the relief and elevation of the poor. They levy light taxes, reduce the luxuries of the rich and the undue salaries of all public officials. They extend the system of governmental control so that all the people shall enjoy equal protection and equal rights.

5. All through the world there is no proper government, because the good are not employed. Rulers should be to the people as parents should be to their children. Heaven compassionates the people; but corrupt rulers say: The people belong to us, the spoils are ours, the revenues are for our elevation and luxury! Thus the people are held in bondage and are made the prey of heartless robbers.

SELECTION VIII.

HILLS and valleys shelter many noxious things; rivers and oceans receive much filth; even the finest gems are not wholly without flaw. Surely then men should not be disheartened because there is evil mixed with the good, both in mankind and in themselves.

2. Reform the administration of Justice, to the utter confusion of all who pervert its course. Let there be freedom of speech and welcomed advice from all who have aught to say. Let magistrates forget their own ends and care for the welfare of the State. Rather than punish an innocent man let the guilty escape. Let not judicial appointments be sought or coveted by any. Let no one who speaks out the truth be stigmatized as a slanderer, or no one be set down as a pestilent fellow who strives to expose abuses. Free the State from the horrors of war and from the calamities of poverty and want. Of all trusts let justice toward all men be greatest and most sacred. Thus may the Golden Age be attained over the face of the glad earth, and the people move ever onward in peace and happiness boundless as the sky itself.

3. Affability combined with dignity; mildness combined with firmness; truthfulness combined with respectfulness; progressiveness combined with caution; boldness combined with docility; straightforwardness combined with sympathy; mercifulness combined with discrimination; boldness combined with sincerity and valor combined with righteousness—these are cardinal virtues.

4. All is from Heaven, but men must act for it. Heaven is gracious to the virtuous and punishes the unvirtuous. Heaven approves righteousness and disapproves unrighteousness. Heaven sees and hears all things and seeks to make the nature of people harmonious. Find your repose in harmony and Heaven will give you blessings.

5. From of old the noblest men have left us examples of how to be mild and humble from morning to night and how to be reverent in the discharge of our duties. The blessings of our noble ancestors are enduring; repeatedly conferred they have come down to us in this generation. From Heaven is our prosperity sent; fruitful years of great abundance and happiness without limit. The blessings sent to us are of every kind. How beautiful are the wheat and the barley! How good and glorious is Heaven!

6. Let us be reverent! Let us be reverent! The way of Heaven is made clear but His favor depends on our character and is not otherwise preserved. Let us not say: The way of Heaven is high aloft, far above us! Heaven ascends and descends about our doings and daily inspects us wherever we are. With daily progress and monthly advance we shall learn to hold fast the gleams of knowledge till we arrive at bright

intelligence. Heaven will help us to bear our burdens and to display a virtuous conduct.

7. Does an unjust Heaven send down these exhaustive disorders? Does an unkind Heaven send down these great miseries? Let superior men come into office and that would bring rest to the people's hearts. Let superior men execute justice and the animosities and angers would disappear. O great Heaven! there is no end to the disorders; yet they will not correct their hearts and resent endeavors to rectify them.

8. Men who are wise are temperate and masters of themselves; but those who are benighted become slaves of evil habits and more so day by day. Be careful, each of you, of your deportment; what Heaven confers when once lost is with great difficulty regained.

9. Be prepared for unseen events. Be reverently careful of your behavior. Do not speak lightly, you are responsible for every word. Every deed has its recompense. Be anxious not to do anything wrong, even in the secrecy of your chamber. Do not say: 'This place is private, no one can see me here! You ought to be as pure as the light that shines in at your windows. Your inmost thoughts, though unseen by men, are open to the inspection of Heaven and to the sight of spiritual beings.

SELECTION IX.

THE Eternal One is without origin; but all things exist as offspring of this Self-existence. Neither to be seen, nor heard, nor felt by the bodily senses; and yet to the spiritual senses visible, perceptible and palpable is the Self-Existent One. This Eternal Pure Being determines the Universe; illimitable, not to be defined or named; by whom all beautiful and harmonious events take place whether celestial, or terrestrial, or human; through Whom all are produced, nourished, protected and completed.

2. Comprehension of the Self-Existent One is obtainable only by the purified and ennobled mind; the lowest thus may be elevated, while the highest without this comprehension will be degraded; for reason and learning alone cannot attain this sense of Eternal Harmony and Right which is timeless and limitless, restful yet never idle, merciful and yet just. Time, space, eternity, life, death, matter, mind, spirit all exist in the Self-Existing One.

3. All who really believe this teaching regulate their conduct according to Virtue and Wisdom: avoid display and self-assertion; are humble, chaste, calm, prepared for all emergencies, ready equally to die or to live; master all lower passions, deem Virtue and Wisdom the only true riches, in poverty or prosperity are equally contented; have no fears or apprehensions, no envy or ill-will, love enemies as well as friends, and devote themselves to the amelioration and elevation of mankind; their dispositions are yielding, they

have no distractions and seek neither pleasures nor diversions, for peace and happiness flow ever from the purified sources within their own characters and minds.

4. The man who is truly virtuous and wise takes no pride in success or in glory, or in superior stations, or in ranks, or dignities, in titles or in obsequious salutations; he is equal and equable to all men alike, whether poor or rich, low or high; he aims at eternal results and seeks perfection in all he does or strives to become; he looks for no recompense beyond the goodness, harmony and beauty of his character and deeds; he injures no one, loves mercy, is slow to condemn, avoids strife, thinks much but says little, prefers retirement and meditation to publicity and the turmoils of ambition; the superstitions of the ignorant and the pride of intellect equally he avoids, striving only for pure truth and prefering reality to appearances.

5. He who seeks to be truly virtuous and wise does not yield to temptations of sensuous or of selfish indulgences, avoids the disgust and shame of any form of excess or of satiety, and by showing no anxiety to preserve his own fortunes or his own life he suggests to no one the disposition to take them away; moderation in all things and self-effacement he strives to practice, is continent in mind as well as in body, deems self-conquest the greatest of all achievements, feels and maintains superiority but never parades it, accepts with equal grace the humblest station or the most exalted, has no aim in life other than to be and to do whatever is wisest and best; he kindly and lovingly protects even the humblest form of life, respects all men as his brothers, honors all rulers who rule with justice and reveres ever the Supreme Justice, Wisdom and Love that rules the Universe.

6. The highest form of a man knows the world without crossing his threshold, discerns the Providence of Heaven without gazing from the window, comprehends truth without demonstrations and accomplishes much without appearing to do anything. The farther abroad you go, the less you may know. While seeming to do nothing, leave nothing undone; manage an affair without making much ado about it. Have no fixed plans, but follow events. Show goodness to the good and also to those who are not good, in order to grace Goodness. Show truth to the truthful and also to those who are not truthful, in order to grace Truth.

7. Persons possessing the fulness of life never fear wild beasts, never shrink from an enemy, never apprehend deadly disease; no tiger can find in them the where to place his claws, no weapon can find in them the where to insert its point, no sickness can find in them the where to lodge its poison. For such an one there is no danger and no death.

8. Providence gives birth to all things, bears them, nurtures them, develops them, completes them, ripens them, tends them and perfects them; this is what is called the Grace of Providence.

SELECTION X.

THE reason why the Great Rivers and the Sea are able to rule over countless streams is that the former place themselves in low positions of receptivity as compared with the latter; hence they are able to act as a ruling impulse to the countless streams. In like manner the highest form of man places himself below others in order to direct them, and keeps his personality in the background; then the people delight to acclaim him, do not get weary of him, and constrain him to occupy the most important station. Refusing to place one's self in front of others is greatness, tender-heartedness, bravery. Profusion in helping those who need help is thriftiness. This is the Grace that doth not strive, the capacity to help mankind, the virtue born of Heaven—the supreme ideal of all great souls.

2. Early and complete self-subjection means a rich accumulation of Grace; with a rich accumulation of Grace there is nothing but what can be conquered; when there is nothing but what can be conquered it is possible to possess all power and a likelihood of eternal enduring. This is called deepening the roots and strengthening the stem; this is the character-building which is unfailing and everlasting.

3. Better remain at home and advance the store of Grace and of Character-building than to ride in a state chariot preceded by jewelled-scepter bearers; the good man's chariot is noble deeds and his jewels are his virtues. The highest form of man never magnifies himself and is thus able to achieve magnificent results.

4. Use your knowledge in service of the highest Providence and let your sole anxiety be, how so to use it; and do not prefer short cuts. Behold! Our royal courts are very spruce, while our granaries are empty and our fields are overgrown with weeds; we wear rich raiment, gorge ourselves with food and drink, and use our wealth for enjoyment and display; this is "dancing to the wicked piper" instead of serving the highest Providence.

5. Cultivated in one's own person, Grace should be genuine; in the family, abundant; in the community, permanent; in the state, fertilizing; in the world, universal. This is the service of the highest Providence; without this service men deteriorate and the end soon comes. Check undue impulse, subdue ambition, keep free of entanglements, practice equanimity in vexations, avoid excessive affection and repulsion. Those who know best speak least; those who speak most know least.

6. The more luxurious the rulers and leaders of an empire the poorer

will be the people; the greater the armaments of war the more lawless will be the people; the more legal enactments there are the more thieves and robbers will abound; if the administration is inquisitorial mischief and rebellion will prevail. Therefore make as little ado as possible about government and wrongs will right themselves; if the rulers and leaders are virtuous the people will improve their own line of conduct; if they are calm the people will be calm; if they are righteous and wise the people will right themselves and become both virtuous and wise of their own accord.

SELECTION XI.

O Eternal One who hast separated the earth from the sky in Thy work of creation and hast produced sun, and moon and planets all pure and beautiful in their light; who hast spread the Vault of Heaven as a curtain and caused the Earth to sustain all that live upon it in abundance and in happiness, we Thy offspring, reverently thank Thee and adore Thee as our Eternal Parent, the Father and Mother of the Universe. The numerous tribes of animated beings all are indebted to Thy favor for their existence and all are emparadised in Thy love. All living things are indebted to Thy goodness, but how few realize from whom their blessings come. Especially are all human-kind Thy well-beloved offspring and from their hearts and lives continually should thanksgivings arise to Thee.

JEWISH SCRIPTURES—GENERAL SELECTIONS

YAH-VEH: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

I AM THAT I AM! Thus shalt thou say to them: I AM hath sent me unto you.

2. Thou shalt worship no other beside Me.

3. Thou shalt not make any graven image, or any likeness of things in heaven above, or in the earth beneath, or in the water under the earth, to bow down thyself to it.

4. Thou shalt not profane My name; for I will not hold him guiltless that profaneth My name.

5. Remember the seventh day as a day of rest; six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox, and thine ass, and the son of thy handmaid, and the stranger may be refreshed.

6. Honor thy father and thy mother.

7. Thou shalt not kill.

8. Thou shalt not commit adultery.

9. Thou shalt not steal.

10. Thou shalt not bear false witness.

11. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor anything that is thy neighbor's.

12. Thou shalt neither vex a stranger, nor oppress him; thou shalt not afflict any widow, or fatherless child.

13. If thou lend money to the poor, thou shalt not be to him as an usurer.

14. Thou shalt not raise a false report. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to assist the many to pervert justice.

15. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again; and if thou see the ass of him that hateth thee lying under his burden thou shalt surely help with him.

16. Thou shalt not wrest the judgment of thy poor in his cause; keep thee far from a false matter; for I will not justify the wicked. And thou shalt take no gift; for gifts blind the wise, and pervert the words of the righteous.

17. Ye shall do no unrighteousness in judgment. Ye shall not despise the person of the poor, nor honor the person of the mighty; in righteousness shall ye judge a neighbor.

18. Ye shall not go up and down as talebearers among the people. Ye shall not hate a brother. Ye shall in any wise rebuke a neighbor, and not suffer sin upon him. Ye shall not avenge nor bear any grudge against the people. Ye shall rise up before the hoary head, and honor the face of the aged.

(*Selections II, III and IV are from the Book of Job. See Preface, page XIX for explanation.*)

SELECTION II.

THERE was a man in the land of Uz, whose name was Job; that man was perfect and upright, and revered the Holy One, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

2. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking there came also another, and said: Fire has fallen from heaven and hath burnt up the sheep and the servants and consumed them; and I only am escaped alone to tell thee. While he was yet speaking there came also another and said: The Chaldeans made out three bands, and fell upon the camels and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking there came also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

3. Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither: the Holy One gave and hath taken away; blessed be the name of the Holy One! In all this Job sinned not, nor foolishly charged the Holy One.

4. Again the messenger of evil went forth from the Holy Presence, and smote Job with sore boils from the sole of his foot unto his crown. Then sat he down among the ashes and said: Shall we accept good at the hand of the Holy One and shall we not accept evil also? Though Thou slay me, yet will I trust in

Thee! Shall mortal man be more just than the Eternal One! Shall man be more pure than his Maker!

5. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; man is born to be disciplined, even as the sparks fly upward. I seek unto the Holy One and unto Him commit my cause; for He doeth great things and unsearchable, marvellous things without number; He giveth rain upon the earth and sendeth waters upon the fields; He sets up on high those that be low and those who mourn He exalts to safety. He disappointeth the devices of the crafty so that their hands cannot perform their enterprise; He taketh the wise in their own craftiness and the counsel of the froward is carried headlong, so that they meet with darkness in the daytime and grope in the noonday as in the night. But He saveth the poor from the sword and from the hand of the mighty; so they have hope, and iniquity stoppeth her mouth.

6. Happy the man whom the Holy One correcteth; therefore despise not thou the chastening of the Almighty; for He maketh sore and bindeth up, He woundeth and His hand maketh whole; He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine He shall redeem thee from death, and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh; at destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth; for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee; and thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin; thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Lo, this we have searched out and so it is; hear it, and know thou it for thy good.

7. Where is the reward of the righteous, and where are the retributions of the wicked! Have ye not asked them that go by the way, and do ye not know their tokens; that the wicked are reserved to the day of judgment? They shall be brought forth in the day of retribution.

SELECTION III.

Oh that I knew where I might find Him! that I might come even to His seat! I would order my cause before Him, and fill my mouth with arguments; I would know the words which He would answer me, and understand what He would say unto me. Will the Holy One plead against me with His great power! No, but He will put strength in me; none but the righteous may dispute with Him.

2. Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand,

where He doth work, but I cannot behold Him; He hideth himself on the right hand, that I cannot see Him! But He knoweth the way that I take; when He hath tried me, I shall come forth as gold. My foot hath held His steps; His way will I keep and not decline; neither will I go back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food.

3. As the Holy One liveth and the Almighty who hath vexed my soul, all the while my breath is in me and the spirit is in my nostrils, my lips shall not speak wickedness nor my tongue utter deceit. Till I die I will not remove mine integrity from me; my righteousness will I hold fast, and will not let it go; my heart shall not reproach me so long as I live.

4. Oh that I were as in months past, as in the days when the Holy One preserved me; when His candle shined upon my head, and when by His light I walked through darkness! For then I delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy; I put on righteousness and it clothed me, my judgment was as a robe and a diadem; I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out; I chose out their way and sat in judgment as one that comforteth the mourners. Did not I weep for him that was in trouble; was not my soul grieved for the poor?

5. Let me be weighed in an even balance. The Holy One knoweth mine integrity; He sees my ways and counts all my steps. If I have walked with vanity, or if my foot hath hasted to deceit; if I have withheld the poor from their desire or have caused the eyes of the widow to fail, or have eaten my morsel myself alone and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing or any poor without covering, if his loins have not blessed me and if he were not warned with the fleece of my sheep; if I have lifted up my hand against the fatherless when I saw my help in the gate; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone! If I have made gold my hope, or have said to the fine gold: Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; this also were an iniquity to be punished by the Judge, for I should have denied the Almighty. If I rejoiced at the destruction of him that hated me or lifted up myself when evil found him, or suffered my mouth to sin by wishing a curse to his soul; if my land cry against me or the furrows thereof complain that I have eaten the fruits without compensation or have

caused the toilers therein to lose their life; then let thistles grow instead of wheat and cockle instead of barley!

SELECTION IV.

THEN the Holy One answered Job out of the whirlwind, and said: Who is this that darkeneth counsel by words without knowledge! Gird up now thy loins like a man; for I will demand of thee, and answer thou me;

2. Where wast thou when I laid the foundations of the earth! Declare, if thou hast understanding, who hath made the measures thereof! Knowest thou who hath stretched the line upon it! Whereupon are the foundations thereof fastened; or who laid the corner stone thereof, when the morning stars sang together and all the sons of the Almighty One shouted for joy! Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb; when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors and said: Hitherto shalt thou come but no further, and here shall thy proud waves be stayed!

3. Hast thou commanded the morning since thy days and caused the dayspring to know his place, that it might take hold of the ends of the earth! Hast thou entered into the springs of the sea, or hast thou walked in search of the depth! Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death! Declare, if thou knowest it all, the way where light dwelleth; and, as for darkness, where is the place thereof that thou shouldest take it to the bound and that thou shouldest know the paths to the house thereof! Knowest thou it because thou wast then born or because the number of thy days is great!

4. Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail! By what way is the light parted which scattereth the east wind upon the earth? Who hath divided a water-course for the overflowing of waters or a way for the lightning of thunder, to cause it to rain on the earth and on the wilderness wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth? Hath the rain a father? Who hath begotten the drops of dew? Out of whose womb came the ice? The hoary frost of heaven, who hath gendered it?

5. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion! Canst thou bring forth Mazzaroth in his season! Canst thou guide Arcturus with his sons! Knowest thou the ordinances of heaven or canst thou set the dominion thereof in the earth! Canst thou lift up thy voice to the clouds that abundance of waters may cover

thee! Canst thou send lightnings that they may go, and say unto thee: Here we are!

6. Who hath put wisdom in the inward parts, or who hath given understanding to the heart? Who can number the clouds in wisdom, or who can open the bottles of heaven when the dust groweth into hardness and the clods cleave fast together? Who provideth for the raven his food, when his young ones cry and wander for lack of meat? Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the ostrich! Doth the hawk fly by Thy wisdom, and stretch her wings toward the south! Doth the eagle mount up at Thy command and make her nest on high! Shall he that contendeth with the Almighty instruct Him or reprove Him!

7. Then Job answered and said: Behold, I am vile; what shall I answer Thee! I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice; but I will proceed no further! I know that Thou canst do every thing, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge! I uttered that I understood not, things too wonderful for me which I knew not. Hear, I beseech Thee, and I will confess my folly. I had heard of Thee only by the hearing of the ear; but now mine eye seeth Thee! Wherefore I abhor myself, and repent in dust and ashes.

SELECTION V.

BLESSED is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scorner; whose delight is in the law of the Holy One, and in His law doth he exercise himself day and night. He shall be like a tree planted by the waterside that will bring forth fruit in due season; his leaf shall not wither, and whatsoever he doeth shall prosper.

2. As for the wicked, it is not so with them: they are like the chaff which the wind scattereth away from the face of the earth; they shall not be able to stand in the judgment, neither sinners in the congregation of the righteous. For the Holy One knoweth the way of the righteous; but the way of the ungodly shall perish.

3. Lead us, O Holy One, in Thy righteousness; make Thy way straight before our face. Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy Name be joyful in Thee. Thou wilt bless the righteous; with favor wilt Thou compass him as with a shield.

4. Preserve us, O Holy One, for in Thee do we put our trust. Our souls have said unto Thee: Thou art our Defence, we have no happiness but in Thee! The holy that are in the earth, and the excellent, in them is all our delight. Thou art our por-

tion and our joy; the lines are fallen unto us in pleasant places, yea, we have a goodly heritage.

5. We will bless Thee, O Holy One, who hath given us counsel; our hearts also admonish us in the night season. We have set Thee always before us; because Thou art at our right hand we shall not be moved. Therefore our hearts are glad, our spirits rejoice, our flesh also rests in safety; for Thou wilt not leave our souls in the grave neither wilt Thou suffer Thy beloved ones to see corruption, but Thou wilt show us the path of life; in Thy presence is fulness of joy and at Thy right hand there are pleasures for evermore.

6. Hear the right, O Holy One, attend unto our cry, give ear unto our prayer that goeth not out of false lips; let Thine eyes see what is right, prove our heart, visit us in the night, and try us; our thoughts shall not vary from our speech; hold up our steps in Thy paths that our feet slip not. Shew Thy marvellous loving-kindness, O Thou who savest by Thy right hand those who put their trust in Thee! Keep us as the apple of the eye, hide us under the shadow of Thy wings. We shall behold Thy face in righteousness and will be satisfied when we awake in Thy likeness.

7. To the merciful Thou shewest Thyself merciful; to an upright man Thou shewest Thyself upright; to the pure Thou shewest Thyself pure; but to the impure Thou shewest Thyself wrathful. Thy ways are just and true, Thy word is pure, tried in the fire; Thou art a buckler to all those that trust in Thee. Thou art our light and our salvation; whom shall we fear? Thou art the strength of our life; of whom shall we be afraid?

8. Hear, O Holy One, when we cry unto Thee! have mercy also upon us and answer us; when Thou saidst: Seek ye my face, our hearts said unto Thee, Thy face will we seek. Hide not Thy face from us, put not Thy children away in reproach, Thou hast been our help; leave us not neither forsake us, O Thou who art our salvation. Even though our fathers and mothers should forsake us, Thou wilt take us up. Teach us in Thy way, and lead us in a plain path. We had fainted unless we had believed to see Thy goodness in the land of the living. We wait on Thee and are of good courage; for Thou shalt strengthen our hearts.

SELECTION VI.

THY mercy, O Holy One, is in the heavens, and Thy faithfulness reacheth unto the clouds; Thy righteousness is like the great mountains, and Thy judgments are a great deep. How excellent is Thy loving kindness! Therefore the children of men put their trust under the shadow of Thy wings; they shall be abundantly satisfied with the plenteousness of Thy mercy; Thou shalt make them drink of the river of Thy pleasures, for with Thee is the fountain of life. In Thy light shall they see light.

Continue Thy loving-kindness unto them that know Thee and Thy righteousness to the upright in heart.

2. The heavens declare Thy glory, O Holy One, the firmament sheweth Thy handiwork; day unto day uttereth wisdom and night unto night sheweth knowledge; there is no speech nor language and their voice is not heard, yet their sound is gone out through all the earth and their words to the end of the world. In them hast Thou set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race; his going forth is from the end of the heaven, his circuit unto the ends of it, and nothing is hid from the heat thereof.

3. Thy law, O Holy One, is perfect, converting the soul, Thy testimony is sure, making wise the simple; Thy statutes are right, rejoicing the heart: Thy commandment is pure, enlightening the eyes; Thy word is clean, enduring for ever; Thy judgments are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb; moreover by them are Thy children warned, and in observing them is great reward. Who can understand his errors! cleanse Thou us from secret faults; keep back Thy children also from presumptuous sins, let them not have dominion over us: then shall we be upright, we shall be innocent from great transgression. Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O our Strength and our Redeemer.

4. Thou, O Holy One, art our Shepherd, we shall not want; Thou makest us to lie down in green pastures, and leadest us beside still waters; Thou restorest our souls and guidest us in paths of righteousness for Thy name's sake. Yea, though we walk through the valley of the shadow of death, we will fear no evil; for Thou art with us, Thy rod and Thy staff they comfort us. Surely goodness and mercy shall follow us all the days of our life, and we will dwell in Thy house for ever.

5. The poor man cries, and Thou dost hear him and save him out of all his troubles; Thy angels encamp round about all that revere Thee, to deliver them. O that men would taste and see that Thou art good! blessed is every one that trusteth in Thee; they shall not want any good thing. The righteous cry, and Thou hearest them and deliverest them out of all their troubles. Thou art nigh unto them that are of a broken heart and savest such as be of a contrite spirit; the afflictions of the righteous are many, but Thou deliverest them out of them all. Thou preservest the souls of Thy children and none of them that trust in Thee shall be desolate.

SELECTION VII.

WHO shall ascend into Thy hill, O Holy One, and who shall stand in

Thy holy place? He that hath clean hands and a pure heart; who hath not inclined his soul unto vanity nor spoken deceitfully; he shall receive Thy blessing and righteousness from Thee, who art our salvation. Unto Thee, do we lift up our souls; we trust in Thee, let us not be ashamed; let none that wait on Thee be ashamed, let them be ashamed which transgress without cause. Shew us Thy ways and teach us Thy paths; lead us in Thy truth, and guide us; for Thou art our Salvation and in Thee do we trust all the day.

2. Continue, O Holy One, Thy tender mercies and Thy loving-kindnesses, which have been ever of old; remember not the sins of our youth nor our transgressions; according to Thy mercy remember us, for Thy goodness' sake. Good and upright art Thou, therefore wilt Thou teach sinners in the way; the meek wilt Thou guide in judgment, for all Thy paths are mercy and truth unto such as keep Thy covenant and Thy testimonies. Our eyes are ever toward Thee, and Thou wilt pluck our feet out of the net; have mercy upon us, for we are desolate and afflicted; lighten the sorrows of our hearts and bring Thou us out of our distresses; look upon our affliction and our pain, and forgive all our sins; O keep our souls and deliver us, for we put our trust in Thee; let integrity and uprightness preserve us, for we wait on Thee.

3. O how great is Thy goodness which Thou hast laid up for them that reverence Thee and shewest to them that trust in Thee. Thou hidest them in the secret of Thy presence from the pride of man, Thou shelterest them in Thy pavilion from the strife of tongues. O love the Holy One, all ye his children, for He preserveth the faithful and doth recompense the evil doer! Be of good courage, and He shall strengthen your heart, all ye that hope in Him. Blessed is he whose transgression is forgiven and whose sin is covered; blessed is the man unto whom the Holy One imputeth not iniquity and in whose spirit there is no guile.

4. As the hart panteth after the water brooks, so pant our souls after thee, O Holy One! our souls thirst for Thee, for Thee, the Living One! when shall we come, and appear before Thee! Why are we cast down and why are our souls disquieted within us; for our hope is in Thee, our Deliverer and Salvation! Deep calleth unto deep with the roar of Thy cataracts, all Thy waves and Thy billows have gone over us; yet Thou wilt command Thy loving-kindness in the daytime and in the night Thy song shall be with us, and our prayer shall be unto Thee, the Author of our life.

5. Who, O Holy One, shall abide in Thy tabernacle, and who shall dwell in Thy holy hill? He who walketh uprightly, worketh righteousness, and speaketh truth in his

heart; he who slandereth not with his tongue, doeth no evil to his neighbor, uttereth no reproach, in whose eyes a vile person is contemned but who honoreth them that revere Thee; he that speaketh the truth to his own hurt and changeth not; he that putteth not out his money to usury nor taketh a bribe; he that doeth these things shall never fall. But evil doers and those who work iniquity shall soon be cut down like the grass and wither as the green herb. The righteous shall inherit the earth and shall delight themselves in the abundance of peace; for a little that a righteous man hath is better than the riches of many wicked. The steps of a good man are ordered by Thee, and Thou delightest in his way; though he fall he shall not be utterly cast down; for Thou wilt uphold him with Thy hand.

SELECTION VIII.

THOU, O Holy One, art our refuge and strength, a very present help in trouble; therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Thou art in the midst and we shall not be moved; Thou wilt help us and that right early; Thou art with us, our Refuge and Defence.

2. Have mercy upon us, O Holy One, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity and cleanse us from our sins, for we acknowledge our transgressions and our sins are ever before us. Against Thee, Thee only, have we sinned and done evil in Thy sight; so Thou art justified when Thou speakest and upright when Thou judgest. Behold Thou desirest truth in the inward heart; teach us, therefore, wisdom in our inmost souls; purge us as with hyssop and we shall be clean, wash us and we shall be whiter than snow. Hide Thy face from our sins, blot out all our iniquities, create in us clean hearts, renew right spirits within us; cast us not away from Thy presence, take not Thy Holy Spirit from us, restore unto us the joy of Thy salvation and uphold us with Thy Free Spirit! then will we teach transgressors Thy ways and sinners shall be converted unto Thee. Thou desirest not sacrifice, else would we give it; Thou delightest not in rituals; Thy sacrifices are a broken spirit; a broken and a contrite heart, O Holy One, Thou wilt not despise.

3. Hear our cry, O Holy One, attend unto our prayer, for our hearts are overwhelmed! lead us to the Rock that is higher than we. Thou art our Shelter and strong Tower from the enemy; we will abide in Thy Tabernacle for ever, we will trust in the covert of Thy wings; for Thou wilt hear our vows and give us the heritage of those that rever-

ence Thy name. Truly our souls wait upon Thee, from whom cometh our salvation; Thou only art our Rock and our Salvation; Thou art our Defence; we shall not be greatly moved.

4. Thou, Holy One, art our Helper! early will we seek Thee, our souls thirst for Thee, our hearts long for Thee as in a dry and thirsty land where no water is. Because Thy loving-kindness is better than life, our lips shall praise Thee; we will bless Thee while we live; we will lift up our hands in Thy name; our souls shall be satisfied and shall praise Thee with joyful lips; we will remember Thee upon our beds and meditate on Thee in the night-watches. Thou hast been our help, therefore in the shadow of Thy wings will we rejoice. Our souls follow after Thee; Thy right hand upholdeth us.

5. If we regard iniquity in our hearts Thou wilt not hear us, but verily Thou hast heard us and hast attended to the voice of our prayer. Blessed be Thou who hast not turned away our prayer nor Thy mercy from us.

SELECTION IX.

They that dwell in the uttermost parts are awed by Thy wonders, O Holy One! Thou makest the regions of the morning and evening to rejoice; Thou visitest the earth and waterest it; Thou greatly enrichest it with the rivers of life which are full of water; Thou preparest corn when Thou hast so provided for it; Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness, and Thy paths drop fatness—they drop upon the pastures of the wilderness and the little hills rejoice on every side; the pastures are clothed with flocks, the valleys also are covered with corn; they shout for joy, they also sing.

2. Be merciful unto us, O Holy One, and bless us, and cause Thy face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise thee, O Holy One, let all the people praise thee! Let the nations be glad and sing for joy; for Thou shalt judge the people righteously and govern the nations upon earth. Let the people praise Thee, O Holy One, let all the people praise Thee. Then shall the earth yield her increase; and Thou, even Thou, our own Father, shalt bless us; Thou shalt bless us, and all the ends of the earth shall reverence Thee. Our lips shall greatly rejoice when we sing unto Thee and our souls which Thou hast redeemed; our tongues shall talk of Thy righteousness all the day long.

3. Blessed are they whose strength is in Thee, in whose heart are Thy ways; passing through the valley of

sorrow they make it full of fountains and the latter rain covers it with blessings; they go from strength to strength till all of them appear before Thee. Thou art a sun and shield; Thou wilt give grace and glory; no good thing wilt Thou withhold from them that walk uprightly. O Holy One, blessed is every one that trusteth in Thee. All nations whom Thou hast made shall come and worship before Thee and shall glorify Thy name; for Thou art great and doest wondrous things; Thou alone art Supreme. Teach us Thy way and we will walk in Thy truth; unite our hearts to revere Thy name; we will praise Thee with all our hearts and will glorify Thy name evermore; because Thou art full of compassion, gracious, long-suffering, and plenteous in mercy and truth.

4. Mercy and Truth are met together; Righteousness and Peace have kissed each other; Truth shall spring out of the earth and Righteousness shall look down from heaven. Thou, O Holy One, shalt give that which is good and our land shall yield her increase; righteousness shall go before Thee and shall set us in the way of Thy steps. We will sing of Thy mercies for ever, we will make known Thy faithfulness to all generations; for we know that Thy mercy endureth for ever, and Truth shalt Thou establish like the very heavens.

5. Thou rulest the raging of the sea when the waves thereof arise, Thou stillest them; the heavens are Thine, the earth also is Thine; as for the world, and the fulness thereof, Thou hast founded them. Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand; justice and judgment are the foundation of Thy throne; mercy and truth shall go before Thy face. Blessed are the people that know the joyful sound: they shall walk, O Holy One, in the light of Thy countenance; in Thy name shall they rejoice all the day and in Thy righteousness shall they be exalted; for Thou art the glory of their strength and in Thy favor their heads shall be exalted.

SELECTION X.

MAKE us to know the measure of our days, what it is; that we may remember how frail we are. Behold, Thou hast made our days as an handbreadth, and our age is as nothing before Thee! Verily every man, at his best state is, altogether vanity; for he walketh like a shadow and disquieteth himself in vain; he heapeth up riches and knoweth not who shall gather them. What then is our hope? Our hope, O Holy One, is in Thee; deliver us from all our transgressions and make us not a reproach of foolish men. Hear our prayer and give ear unto our cry; hold not Thy peace at our tears; for we are strangers with Thee and sojourners, as all our fathers were. O spare us that we may recover strength before we go hence, and be here no more.

2. Thou hast been our dwelling-place in all generations; before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art Supreme. A thousand years in Thy sight are but as yesterday, when it is past, and as a watch in the night. Thou carriest man away as with a flood; he is as a dream; he is like grass which groweth up in the morning—in the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

3. We spend our years as a tale that is told; the number of our years is threescore years and ten; and if by reason of strength it be fourscore years, yet is their continuance labor and sorrow; for it is soon cut off, and we fly away. Teach us so to number our days that we may apply our hearts unto wisdom; satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us and the years wherein we have seen evil; let Thy dealings be revealed unto Thy children; let Thy beauty and glory be upon us, and establish Thou the work of our hands; yea, the work of our hands establish Thou it.

4. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover us with His feathers and under His wings shall we trust; His truth shall be our shield and buckler; we shall not be afraid for the terror of the night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday; a thousand shall fall at our side and ten thousand at our right hand, but it shall not come nigh us. Because we have made the Holy One our refuge, the Most High our habitation, there shall no evil befall us, neither shall any plague come nigh our dwellings. He shall give His angels charge over us to keep us in all our ways and in their hands they shall bear us up.

5. It is a good thing to give thanks and to sing praises unto the name of Him who is Most High; to show forth His loving-kindness in the morning and His faithfulness every night. O come, let us sing unto the Holy One, let us make a joyful noise to the Rock of our Salvation; let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For He is Supreme over all; in His hand are the deep places of the earth and the strength of the hills is His also; the sea is His and He made it; His hands formed the dry land.

6. O come, let us worship and bow down; let us kneel before the Holy One, our Maker; we are the people of His pasture and the sheep of His hand. O sing unto Him a new song, sing unto Him all the earth; sing unto the Holy One, bless His name, shew forth His salvation from day to day; declare His glory among the nations, His wonders among all

people; honor and majesty are before Him; strength and beauty are in His sanctuary. O worship Him in the beauty of holiness; reverence Him, all the earth; say among the nations that the Holy One reigneth and shall judge the people righteously.

7. Let the heavens rejoice, and the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein; let all the trees of the wood rejoice before the Holy One. For He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.

SELECTION XI.

MAKE a joyful noise unto the Holy One, all ye lands; serve Him with gladness; come before His presence with singing. It is He that hath made us, and not we ourselves; we are his people, and the children of His care. Be thankful unto Him and bless His name; for He is good, His mercy is everlasting and His truth endureth to all generations.

2. Bless the Holy One; all that is within us bless His holy name; and forget not all His benefits; who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our lives from destruction; who crowneth us with loving-kindness and tender mercies; who satisfieth us with good things, so that our youth is renewed like the eagle's. He executeth righteousness and judgment for all that are oppressed.

3. The Holy One is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will He always restrain His anger. He hath not dealt with us after our sins nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is His mercy toward them that revere Him; as far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Holy One pitieth them that reverence Him; for He knoweth our frame, He remembereth that we are dust.

4. As for man, his days are as grass; as a flower of the field, so he flourisheth; the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Holy One is from everlasting to everlasting upon them that reverence Him, and His righteousness unto children's children; to such as keep his covenant and to those that remember His commandments to do them.

5. Thou, O Holy One, our Defender, art very great; Thou art clothed with honor and majesty; Thou coverest Thyself with light as with a garment; Thou spreadest out the heavens like a curtain; Thou layest the beams of Thy chambers in the waters; Thou makest the clouds Thy chariot; Thou walkest upon the wings of the wind; Thou makest the

winds Thy messengers, flames of fire Thy ministers. Thou hast laid the foundations of the earth that it should not be removed for ever; Thou coveredst it with the deep as with a garment; the waters stood above the mountains, at Thy rebuke they fled, at the voice of Thy thunder they hasted away!

6. The mountains rise up; the valleys sink away, in the places which Thou hast appointed for them; Thou hast set a bound that the waters may not pass, that they turn not again to cover the earth. Thou sendest the springs into the valleys which run among the hills and they give drink to every beast of the field; near them the fowls of the heaven have their habitation, which sing among the branches. Thou waterest the hills from Thy chambers, the earth is satisfied with the fruit of Thy works; Thou causest the grass to grow for the cattle and herbs for the service of man; Thou bringest forth food out of the earth and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthened man's heart.

7. Thou appointest the moon for seasons, the sun knoweth when to go down; Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth; man goeth forth unto his work and to his labor until the evening. O Holy One, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches; so is the great and wide sea wherein are things creeping innumerable, both small and great beasts. These all wait upon Thee to give them their meat in due season; Thou sendest forth Thy spirit and they are created; Thou renewest the face of the earth; Thou givest it to them that gather it; Thou openest Thine hand and they are filled with good.

8. Thy glory, O Holy One, endureth for ever. We will sing unto Thee as long as we live; we will sing praise to Thee while we have our being; our meditation of Thee shall be sweet; we will be glad in Thee.

SELECTION XII.

O GIVE thanks unto the Holy One, for He is good; and His mercy endureth for ever. O that men would praise Him for His goodness and for His wonderful works to the children of men! for He satisfieth the thirsty soul and filleth the hungry soul with good; He hath broken the gates of brass and cut the bars of iron in sunder. O that men would praise the Holy One for His goodness, and for His wonderful works to the children of men! let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.

2. O that men would praise the Holy One for His goodness, and for His wonderful works to the children of men! let them exalt Him in the congregation of the people, and praise Him in the assembly of the

elders. He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs; and there He maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even he shall understand the loving-kindness of the Holy One.

3. O give thanks unto the Holy One, call upon His name, make known His deeds among the people; sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Remember His marvellous works that He hath done, His wonders and the judgments of His mouth. His works are great, sought out of all them that have pleasure therein; His works are honorable and glorious; and His righteousness endureth for ever. He is gracious and full of compassion; He will ever be mindful of His covenant. The works of His hands are truth and justice; all His commandments are sure; they stand fast for ever and ever, and are done in truth and uprightness.

4. Reverence of the Holy One is the beginning of wisdom; a good understanding have all they that do His commandments. Blessed is everyone that revereth Him, that delighteth greatly in His commandments. Unto the upright there ariseth light in the darkness. Happy is everyone who sheweth favor, and lendeth; he will guide his affairs with discretion; surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; he shall be exalted with honor.

5. Blessed are the undefiled in the way, who walk in the law of the Holy One; blessed are they that keep His commandments and that seek Him with the whole heart. Thou hast commanded us to keep Thy precepts diligently. O that our ways were directed to keep Thy statutes! We will praise Thee with uprightness of heart when we shall have learned Thy righteous judgments: O let us not wander from Thy commandments: Thy word may we hide in our hearts that we may not sin against Thee; open Thou our eyes, that we may behold wondrous things out of Thy law.

6. Make us to understand the way of Thy precepts, so shall we talk of Thy wondrous works. We will run the way of Thy commandments when Thou shalt enlarge our hearts and we will keep it unto the end. Incline our hearts unto Thy testimonies, and not to covetousness: turn away our eyes from beholding vanity, and quicken Thou us in Thy way; so shall we keep Thy law continually

for ever and ever; and we will walk at liberty, for we seek Thy precepts. We have chosen Thy precepts, we have longed for Thy salvation, O Holy One; and Thy law is our delight.

SELECTION XIII.

We lift up our eyes unto the hills whence cometh our help; our help cometh from Thee, O Holy One, who made heaven and earth; Thou wilt not suffer our feet to be moved; Thou that keepest us will not slumber nor sleep; Thou art our Keeper; Thou art our Shade upon the right hand; the sun shall not smite us by day nor the moon by night. Thou, O Holy One, shalt preserve us from all evil; Thou shalt preserve our souls; Thou shalt preserve our going out and our coming in, from this time forth, and even for evermore.

2. Unto Thee lift we up our eyes, O Thou who dwellest in the heavens! Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon Thee, O Holy One, until Thou have mercy upon us. Do good unto those that be good, and to them that are upright in heart. Thou hast searched us and known us; Thou knowest our downsittings and uprisings; Thou understandest our thoughts afar off; Thou compassest our path and our lying down, and art acquainted with all our ways. There is not a thought in our hearts, but, lo, O Holy One, Thou knowest it altogether; Thou hast beset us behind and before, and laid Thine hand upon us. Such knowledge is too wonderful for us; it is high, we cannot attain unto it.

3. Whither shall we go from Thy Spirit, or whither shall we flee from Thy presence! if we ascend up into heaven, Thou art there; if we make our bed in the grave, behold, Thou art there; if we take the wings of the morning and dwell in the uttermost parts of the sea even there shall Thy hand lead us and Thy right hand shall hold us; if we say, Surely the darkness shall cover us! even the night shall be light about us; yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee. Search us, O Holy One, and know our hearts; try us and know our thoughts; see if there be any wicked way in us, and lead us in the way everlasting.

4. Thou, O Holy One, art gracious, and full of compassion, slow to anger, and of great mercy; Thou art good to all; Thy tender mercies are over all Thy works; Thou upholdest all that fall and raisest up all those that are bowed down. The eyes of all wait upon Thee and Thou givest them their meat in due season; Thou openest Thine hand and satisfieth the desire of every living thing. Thou art righteous in all Thy ways and holy in all His works. Thou art nigh unto them that call upon Thee,

to all that call upon Thee in truth; Thou wilt fulfil the desire of them that reverence Thee; Thou wilt hear their cry and wilt save them.

SELECTION XIV.

Reverence of the Holy One is the beginning of wisdom; but fools despise wisdom. The wise listen to the instruction of a good father, and forsake not the teachings of a virtuous mother, which are as an ornament of grace unto the head and chains of gold about the neck. If sinners entice thee, consent thou not; walk not thou in the way with them, refrain thy foot from their path; for their feet run to evil and make haste to destruction. Surely in vain the net is spread in the sight of any bird; but such as these barter away their own blood and sell for pleasure their own lives.

2. Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying—How long, ye simple ones, will ye love folly; and ye scorners delight in scorning, and ye fools hate knowledge! Turn you at my reproof; then will I pour out my spirit upon you, and will make known my words unto you. But because I have called and ye refused, I have stretched out my hand and ye regarded it not; because ye have set at nought all my counsel and would none of my reproof, therefore will I permit your calamity and be silent when your fear cometh. When your fear cometh as desolation and your destruction as a whirlwind, when distress and anguish come upon you then shall ye call upon me, but I will not answer; ye shall seek me eagerly, but shall not find me. For ye hated wisdom and did not choose the guidance of the Holy One; ye would none of His counsel, ye despised all His reproof. Therefore shall ye eat of the harvest of your own seed-sowing, and be filled with your own devices.

3. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. If thou wilt receive my words and hide my instructions with thee so that thou incline thine ear unto wisdom and apply thine heart to understanding; if thou criest after true knowledge and liftest up thy voice for right understanding; if thou seekest wisdom as for pearls and searchest for her as for hid treasures—then shalt thou understand the reverence and find the knowledge of the Eternal One. The Eternal One giveth wisdom, out of His mouth cometh knowledge and understanding; He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly; He keepeth the paths of judgment, and preserveth the way of his saints.

4. When wisdom entereth into thine heart and is pleasant unto thy soul, then discretion shall preserve thee and understanding shall keep thee, to deliver thee from the way of

evil men; from men who speak froward things, who leave the paths of uprightness to walk in the ways of darkness, who rejoice to do evil and delight in the frowardness of the wicked, whose ways are crooked. Walk thou in the way of good men and keep the paths of the righteous; for the upright shall dwell in the land and the perfect shall remain in it; but the wicked shall be cut off from the earth and transgressors shall be rooted out of it.

5. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of the Holy One. Trust in the Holy One with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; reverence the Holy One and depart from evil. Honor Him with thy substance and with the firstfruits of all thine increase; despise not His disciplines neither be weary of His correction; for whom He loveth he correcteth, even as a father the son in whom he delighteth.

6. Happy the man that findeth wisdom and that getteth understanding; the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold; it is more precious than rubies, and all the things thou canst desire are not to be compared unto it. Length of days is in her right hand, and in her left hand are true riches and enduring honor; her ways are ways of pleasantness, and all her paths are peace; she is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

SELECTION XV.

Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard! when wilt thou arise out of thy sleep! A little more sleep, a little more slumber, a little more folding of the hands to sleep! so shall thy poverty come as one that travaileth, and thy want as an armed man. These six things doth the Holy One hate; yea, seven are an abomination unto Him: a proud look, a false tongue, hands that defraud, an heart that deviseth wickedness, feet that be swift in running to mischief, a false witness, and he that soweth discord among brethren.

2. Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not near it, turn away far from it; for they sleep not except they have done mischief; their sleep is taken away, unless they cause some to fall: they eat the bread of wickedness, and drink the wine of violence. The path of the just is as the shining light, that shineth more and more unto the perfect day; but the way of the wicked is as

darkness, they know not at what they stumble. Keep thy heart with all diligence; for out of it are the issues of life. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established; turn not to the right hand nor to the left; remove thy foot from evil.

3. Doth not wisdom cry, and understanding put forth her voice! She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call, and my voice is to the sons of man! O ye simple understand wisdom, and ye fools be ye of an understanding heart! Hear, for I will speak of excellent things, and the opening of my lips shall be right things; my mouth shall speak truth; wickedness is an abomination to my lips; all the words of my mouth are in righteousness; there is nothing froward or perverse in them; they are all plain to him that understandeth and right to them that find knowledge. Receive my instruction and not silver, my knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge of witty inventions. Reverence of the Holy One is to hate evil, pride, arrogancy, the evil way, and the froward mouth. I love them that love me; and they who seek me early shall find me.

4. The Holy One possessed me in the beginning, in all His works of old I was set up from everlasting, from the beginning, or ever the earth was; when there were no depths, I was brought forth; when there were no foundations abounding with water, before the mountains were settled, before the hills, was I brought forth; while as yet He had not created the earth. When He prepared the heavens, I was there; when He set a compass upon the face of the depth, when he established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth:—then I was by Him as one brought up with Him, and I was daily his delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights were with the sons of men.

5. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise; refuse it not. Blessed is the man that seeketh wisdom, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain favor of the Holy One; but he that sinneth against me wrongeth his own soul. All they that hate me love death.

SELECTION XVI.

A SOFT answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness.

2. In the house of the righteous is much treasure, but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge, but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the Holy One, but the prayer of the upright is His delight. The way of the wicked is an abomination unto the Holy One, but He loveth them that follow after righteousness.

3. Righteousness exalteth a nation; but sin is a reproach to any people. Better is a little with righteousness than great revenues without right. Better is a dinner of herbs where love is than a stalled ox and hatred therewith. A wrathful man stirreth up mischief, but he that is slow to anger appeaseth strife. The way of the slothful is as an hedge of thorns, but the way of the righteous is made plain.

4. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver, but the speech of the wicked is little worth. The lips of the righteous feed many, but fools die for want of wisdom. The simple believeth every word, but the prudent man looketh well to his going. A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it!

5. The way of life is above to the wise, that he may depart from hell beneath. The simple inherit folly, but the prudent are crowned with knowledge. The evil bow before the good, and the wicked at the gates of the righteous. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. He that gathereth in summer is wise, but he that sleepeth in harvest causeth shame.

6. Blessings are upon the head of the just, but violence covereth the mouth of the wicked. The memory of the just is blessed, but the name of the wicked shall rot. He that walketh uprightly walketh surely, but he that perverteth his ways shall be despised. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. Hatred stirreth up strifes; but love covereth all sins.

7. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together, the Holy One is the Parent of them all. A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished. Wilt thou set thine eyes upon that which is naught! for riches certainly make themselves wings and fly away, as an eagle toward heaven. Eat not the bread of him that hath an evil eye, neither desire his dainty meats. An

inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.

8. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the feast and go to seek mixed wine. Look not upon the wine when it giveth its color in the cup and moveth itself aright, for at the last it biteth like a serpent and stingeth like an adder. Be not among winebibbers, nor among excessive eaters; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe such men with rags.

SELECTION XVII.

THE righteousness of the perfect shall direct his way, but the wicked shall fall by his own wickedness. The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city. Say not: I will do so to him as he hath done to me, I will render to the man according to his deserts!

2. I went by the field of the slothful and by the vineyard of the man void of understanding, and, lo, it was all grown over with thorns; nettles had covered the face thereof and the stone wall thereof was broken down. Then I saw and considered it well, I looked upon it and received instruction; a little more sleep, a little more slumber, a little more folding of the hands to sleep! so shall thy poverty come as one that travaileth and thy want as an armed man. The slothful man saith: There is a lion in the way, a lion is in the streets! he hideth his hand in his bosom, and it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason. He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy.

3. He that hath no rule over his own spirit is like a city that is broken down and without walls. A fool uttereth all his mind, but a wise man keepeth it in till afterwards. Where no wood is, the fire goeth out, so where there is no tale-bearer the strife ceaseth. As coals are to burning coals and wood to fire, so is a contentious man to kindle strife.

4. If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink. Open rebuke is better than secret love; faithful are the wounds of a friend, but the kisses of an enemy are deceitful. The full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet.

5. Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. It is the glory of the Holy One to conceal a thing that the wisdom of noble men may search it out. A just man falleth seven times and riseth up again, but the wicked continue in their errors.

6. Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out; their calamity shall rise suddenly; who knoweth the end of them! He that saith unto the wicked: Thou art righteous! him shall the people curse, nations shall abhor him; but to them that rebuke him shall be delight, and a good blessing shall come upon them.

7. He that by unjust gain increaseth his substance shall leave it to them that will pity the poor. He that turneth away his deeds from righteousness, even his prayer shall be an abomination unto the Holy One. Whoso causeth the righteous to go astray in an evil way shall fall himself into his own pit.

8. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that revereth alway; but he that hardeneth his heart shall fall into mischief.

SELECTION XVIII.

WHO can find a virtuous woman! her price is far above rubies; the heart of her household doth safely trust in her so that they have no need of spoil; she will do them good, and not evil, all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands; like the merchants' ships, she bringeth food from afar. She riseth while it is yet night to give meat to her household. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her fingers hold the distaff.

2. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; all her household are clothed with scarlet; she maketh herself coverings of tapestry; her clothing is silk and purple. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Children arise up and call her blessed; her neighbors also praise her.

3. Favor is deceitful and beauty is vain, but a woman that reverences the Holy One shall be exalted. Give her of the fruit of her hands and let her own works praise her in the gates.

SELECTION XIX.

I SAID in mine heart: Go to now, I will prove thee with mirth, I will enjoy pleasure! And, behold, this also proved to be vanity. I found laughter to be madness and mirth to be folly. Then I sought in mine

heart to give myself unto pleasure while yet acquainting my mind with knowledge; and so to lay hold on folly, till I might see what is good for the sons of men and what they ought to do under the heaven all the days of their life.

2. So I made me great works, I builded me houses, I planted me vineyards, I made me gardens and orchards for all kinds of fruits, I made me pools to water therewith the trees; I also got me servants and maidens, I had great possessions of all kinds of cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and all the delights of the sons of men such as musical instruments of all sorts. Thus I became great and increased more than all that were before me in Jerusalem; also knowledge increased with me. Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for I rejoiced in all my labor as though this were my portion.

3. Then I looked on all the works that my hands had wrought and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit! there was no profit under the sun. Therefore I turned myself to seek Wisdom; and I found Wisdom excelleth folly as far as light excelleth darkness. For the Holy One giveth to man as his chief good in His sight, Wisdom and its joy; but to the sinner He giveth travail to gather and to heap up that which in the end shall be possessed by those who are upright before Him.

4. To every thing there is a season, and a time to every purpose under the heaven. A time to be born and a time to die; a time to plant and a time to pluck up that which is planted; a time to kill and a time to heal; a time to break down and a time to build up; a time to weep and a time to laugh; a time to mourn and a time to dance; a time to get and a time to lose; a time to keep and a time to cast away; a time to rend and a time to sew; a time to keep silence and a time to speak; a time to love and a time to hate; a time of war and a time of peace.

5. I have seen the travail which the Holy One hath given to the sons of men for their discipline; how He hath made every thing beautiful and hath set the world before them so that man may find out the work that He maketh from the beginning to the end. I know that whatsoever He doeth shall be for ever; nothing can be put to it nor any thing taken from it; and He doeth it that men should reverence Him.

6. That which hath been is now, and that which is to be hath already been; for the Holy One restoreth that which is past. Moreover I saw under the sun the place of judgment that wickedness was there, and the place of righteousness that happi-

ness was there; and I said in mine heart: the Holy One shall judge the righteous and the wicked; for there is an appointed time for every purpose and for every work.

SELECTION XX.

CAST thy seed into the furrows, and thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike fruitful. Dost thou, in thy youth seek pleasure and cheer thy heart to follow in the ways of thy desires, and in the lust of thine eyes! know thou, that for all these things the Holy One will bring thee into judgment. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that revere the Holy One; but it shall not be well with the wicked who revereth not the Holy One.

2. Remember thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say: I have no pleasure in them! while the sun, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble and the strong men shall bow themselves; when the grinders cease because they are few and those that look out of the windows be darkened; when the doors are shut in the streets, and the sound of the grinding is low; when men rise up at the voice of the bird, and all the daughters of music are brought low; when the almond tree shall flourish and the grasshopper shall be a burden; when desire shall fail because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern;—for then shall the dust return to the earth as it was, and the spirit shall return unto the Holy One who gave it.

3. Let us hear the conclusion of the whole matter: Revere the Holy One, and keep His commandments; this is the whole duty of man. For He shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.

SELECTION XXI.

HEAR, O heavens, and give ear, O earth, for the Holy One hath spoken! I have nourished and brought up children who have rebelled against Me. The ox knoweth his owner and the ass his master's crib; My children do not know, My people do not consider. They are corrupters; they have forsaken Me; they have provoked Me unto anger; they are gone away backward. To what purpose is the multitude of your rituals unto Me! saith the Holy One; I delight not in your ceremonies; Who hath required such offerings at your hand!

2. Bring to Me no more vain oblations, they are an abomination unto me; your sabbaths and sacred assemblies I cannot endure; even your solemn meetings are an iniquity; your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them! When ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear! for your hands are full of iniquity.

3. Wash you, make you clean, put away the evil of your doings; cease to do evil and learn to do well; seek justice, relieve the oppressed, defend the fatherless, plead for the widow. Come now and let us reason together, saith the Holy One! your sins are as scarlet; ye should be white as snow.

4. It shall come to pass in the last days, that the sanctuary of the Holy One shall be established in the top of the mountains and all nations shall flow unto it. Many people shall say: Come, let us go up to the mountain of the Holy One and He will teach us of His ways, and we will walk in His paths; and He will judge among the nations and will instruct many people; and they shall beat their swords into plowshares and their spears into pruninghooks; nation shall no more lift up sword against nation, neither shall they learn war any more.

5. The people that walk in darkness shall see a great light; they that dwell in the land of the shadow of death, upon them a light shall shine. For unto us a child shall be born, unto us a son given; and the government shall be upon his shoulders; he shall be called Wonderful Counsellor, Mighty One, Enduring Father, Prince of Peace; of the increase of his government of peace there shall be no end to establish judgment and justice from henceforth even for ever. The faithfulness of the Holy One will perform this.

6. He shall come forth as a branch out of a tree, as a branch shall he grow out of the roots; and the spirit of the Holy One shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of reverence; and he shall not judge after the sight of his eyes neither reprove after the hearing of his ears, but with righteousness shall he judge and reprove with equity; righteousness shall be the girdle of his loins and faithfulness the girdle of his reins.

7. And then the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them; the cow with the bear shall feed and their young ones shall lie down together; the lion shall eat straw like the ox. They shall not hurt nor destroy in all the Holy Mountain; for the earth shall be full of the knowledge of the Holy One, as the waters cover the sea.

8. In that day all will say: O Holy One, we praise Thee! though Thou wast angry with us Thine anger is turned away, and Thou comfortedst us. Behold, Thou art our salvation! we will trust, and not be afraid; for Thou art our strength and our song; Thou also art become our salvation. Therefore with joy we draw water out of the wells of salvation and say: Praise the Holy One, call upon His name, declare His doings among the people, make mention that His name is exalted! Sing unto the Holy One, for He hath done excellent things; this is known in all the earth! Cry out and shout! for great is the Holy One in the midst of us.

SELECTION XXII.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith: The Holy One reigneth! The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. Strengthen ye the weak hands and confirm the feeble knees; say to them that are of a fearful heart: Be strong, fear not; behold, your Deliverer will come, even the Holy One; He will come and save us.

2. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; the lame man shall leap as an hart and the tongue of the dumb shall sing; in the wilderness shall waters break out and streams in the desert; the parched grounds shall become a pool and the thirsty land springs of water. And an highway shall be there: it shall be called The Way of Holiness; the unclean shall not pass over it; it shall be for those who are holy; the wayfaring man, though a fool, shall not err therein. No lion shall be there nor any ravenous beast go up thereon; but the redeemed shall walk there and the ransomed of the Holy One shall come with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

3. Hast thou not known, hast thou not heard that the Everlasting One, the Creator of the ends of the earth, fainteth not neither is weary? There is no searching of His understanding; He giveth power to the faint and to them that have no might He increaseth strength. Even the youths faint and are weary, and young men utterly fail; but they that wait upon the Holy One shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

4. Behold, the Holy One will come with strong hand, and his arm shall rule; His reward is with Him and His work before Him; He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead those that are with young. Sing, O ye heavens! for the Holy One hath done it. Shout, ye

lower parts of the earth; break forth into singing, ye mountains, forest, and every tree therein! for the Holy One hath redeemed us, and glorified Himself in the Salvation of all the Earth.

SELECTION XXIII.

Cry aloud, spare not, lift up thy voice like a trumpet, shew the people their transgression and rebuke them for their sins. Behold, the hand of the Holy One is not shortened that it cannot save, neither His ear heavy that it cannot hear! our iniquities have separated between us and our Deliverer, and our sins have hid His face from us; our hands are defiled with iniquity; our lips have spoken lies and our tongues have muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity and speak falsehoods; they conceive mischief and bring forth iniquity.

2. Wherefore have we fasted, say they, and Thou seest not! wherefore have we afflicted our soul, and Thou takest no knowledge! Behold, ye fast for strife and debate, and smite with the fist of wickedness; ye fast to make your voice to be heard on high; Is it such a fast that the Holy One has chosen! a day for a man to bow down his head as a bulrush and to spread sackcloth and ashes under him! will ye call this a fast, and an acceptable day to the Holy One!

3. This is the fast that I have chosen, saith the Holy One: To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; to deal thy bread to the hungry and to bring the poor that are cast out to thy house; when thou seest the naked, to cover him and not to hide thyself from thine own flesh.

4. Do this, and then shall thy light break forth as the morning, thine health shall spring forth speedily; thy righteousness shall go before thee and the glory of the Holy One shall be thy reward; then thou shalt call and the Holy One will answer, thou shalt cry and He shall say, Here I am. If thou take away from the midst of thee iniquity and speaking vanity; if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall light rise in thy obscurity and thy darkness be as the noon day; the Holy One shall guide thee continually; and thou shalt be like a watered garden and like a spring whose waters fail not.

5. Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore spend money for that which is not bread, and labor for that which satisfieth not! Incline your ear and come unto the Holy One; hear, and your soul shall live. Seek Him while He may be found, call upon Him while He is near; let the wicked forsake his way and the unrighteous

man his thoughts; let him return unto the Holy One and He will have mercy upon him; and will abundantly pardon.

6. My thoughts are not your thoughts, neither are your ways My ways, saith the Holy One. As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. As the rain cometh down from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of my mouth; it shall not return unto me void but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

7. Then shall ye go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to me, the Holy One, an everlasting sign that shall not be cut off.

SELECTION XXIV.

THUS saith the Holy One that created us: Fear not, for I have redeemed you; I have called you by My name; ye are Mine. When ye pass through the waters I will be with you, and through the rivers they shall not overflow you; when ye walk through the fire ye shalt not be burned, neither shall the flame kindle upon you. Fear not, for I am with you; I will bring My sons from far and My daughters from the ends of the earth; every one shall be called by My name, for I have created them for My glory, I have formed them, yea, I have made them.

2. Bring forth the blind people that have eyes and the deaf that have ears; let all the nations be gathered together and let the people be assembled; ye are My offspring whom I have begotten; know and believe Me, and understand that I am He; before Me there was none formed, neither shall there be after Me; I, even I, am the Creator and beside Me there is no Saviour. I will work, and who shall hinder Me!

3. Thus saith the Holy One: In an acceptable time have I heard and in a day of salvation have I helped you; and I will preserve you and give you My covenant to establish the earth and to inherit the desolate heritages; that ye may say to the prisoners: Go forth; to them that are in darkness, shew yourselves! Ye shall feed in the ways, and your pastures shall be in all high places; ye shall not hunger nor thirst, neither shall the heat nor sun smite you; for I, that hath mercy on you, will lead you, even by the springs of water will I guide you.

4. Sing, O heavens; and be joyful, O earth; break forth into singing, O mountains! for the Holy One hath comforted His children, and will have mercy upon His afflicted. We said: The Holy One hath forsaken

us and hath forgotten us! Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget you, saith the Holy One; I have graven you upon the palms of My hands; ye are continually before Me.

SELECTION XXV.

OH that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the evil doers of my people! Oh! that I had in the wilderness a lodging place of wayfaring men, that I might leave the assemblies of evil doers and go from them! for they be adulterers and treacherous men; they bend their tongues like a bow for lies; they are not valiant for the truth; they proceed from evil to evil. They know not Me, saith the Holy One.

2. Take heed every one of his neighbor; trust ye not even in a brother, for even a brother will utterly supplant. Neighbors walk with slander and deceive one another; they have taught their tongues to speak falsely, and weary themselves to commit iniquity; one speaketh peaceably with his mouth but in heart he layeth his wait. Shall I not visit them for these things, saith the Holy One.

3. Why doth the land perish and why is it like a wilderness, that none passeth through? Because they have forsaken My law which I set before them, saith the Holy One, and have not obeyed My voice neither walked therein, but have walked after the vain imaginations of their own heart. Therefore thus saith the Holy One: Behold, I will feed them, even this people, with wormwood and give them water of gall to drink; I will scatter them among the nations; I will send a sword after them, and thus will I discipline them.

4. Thus saith the Holy One: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might nor the rich man glory in his riches; but let him that glorieth glory in this: that he understandeth and knoweth Me; that I exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Holy One.

5. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and rewardeth him not for his work; that saith: I will build me a wide house and large chambers! and cutteth him out windows, and it is cieled with cedar and painted with vermilion. Shalt thou be reverenced because thou closest thyself in cedar!

6. Your eyes and hearts are not except for covetousness, and for oppression, and for violence, to do it! therefore thus saith the Holy One: Ye shall be buried with the burial of an ass, drawn and cast forth beyond the gates; for I spake unto you in your prosperity, but ye said: We will not hear! This hath been your manner from youth; therefore the wind shall eat up all your posses-

sions and surely ye shall be ashamed and confounded for all your wickedness.

7. Though ye wash you with nitre and take much soap, yet your iniquity is marked before Me, saith the Holy One. Be astonished, O heavens, at this, and be ye very desolate, saith the Holy One, for My children have forsaken Me, the Fountain of Living Water, and hewed them out cisterns that can hold no water; they have healed also, the hurt of My people slightly, saying: Peace, peace! when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush! therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Holy One.

SELECTION XXVI.

All souls are mine, saith the Holy One, as the soul of the father so also the soul of the son is mine; only the soul that sinneth shall be punished. If one be just and do that which is right; hath not oppressed any; hath restored to the debtor his pledge; hath spoiled none by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath withdrawn his hand from iniquity; hath executed true judgment between man and man; hath walked in my statutes, to deal truly; he shall surely be rewarded, saith the Holy One. But if he beget a son that doeth the like to any of these things, he shall surely be punished; he hath done abominations and his iniquity shall be upon him. The soul that sinneth shall be punished; the child shall not bear the iniquity of the parent, neither shall be parent bear the iniquity of the child; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

2. Have I any pleasure at all that the wicked should die, saith the Holy One, and not that he should return from his ways, and live! But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to the abominations of the wicked, all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he be punished. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive; because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely be rewarded. I will judge every man according to his ways, saith the Holy One. Therefore repent and turn yourselves from all your sins; then iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a new heart and a new spirit: for why will ye die! I have no pleasure in the death of him that dieth, saith the Holy One; wherefore turn yourselves and live.

BUDDHIST SCRIPTURES — GENERAL SELECTIONS

De-Vas: *Heaven-Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

O Eternal One, Perfection of Time, Truest Truth, Changeless Essence of all Change, Most Excellent Radiance of Mercy, we take refuge in Thee.

2. As the great universe has no boundary, and the eight sections of Heaven have no gate-way, so the Supreme Reason has no limits. We do not suppose our prayers are the only prayers in the world. We ought to respect all prayer. Men of prayer belong to all countries; they are strangers nowhere. Such is the doctrine taught by our Holy Books.

3. The Divine Law is as a cloud which, with a garland of lightning, spreads joy on the earth. The water falls on all creatures; on herbs, bushes, and trees; and each pumps up to its own leaf and blossom what it requires for its special need. So falls the rain of the Law on the many-hearted world. The Law is for millions; but it is one, and it is alike beautiful to all.

4. Only the religious man is good. And what is religion? It is the perfect agreement of the will with the conscience. Alms and pious demonstrations are of no worth compared with the loving-kindness of religion. The festival that bears great fruit is the festival of duty. A man may recite large portions of the law but if he is not a doer of it, he is like a herdsman who counts the cattle of others.

5. One should seek for others the happiness one desires for one's self. There is no higher duty than to work for the good of the whole world. Abstain from acquiring or keeping the property of another by fraud or violence. Contract no friendships with the hope of gain.

6. Speak the truth; Do not yield to anger. When asked, give of the little thou hast. Judge not thy neighbor. Thou shalt not calumniate. Thou shalt not excite quarrels by repeating the words of others. Indulge not in idle talk. Speak not words which are to no purpose but harm. By these steps we approach the Immortals.

7. Do not call ill names. Avoid all anger, hatred, and bitter language. Speak not of injuries. Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should a wise man take notice of.

8. The good man, when reviled, reviles not again; when smitten he is not angry; when treated violently, he returns love and good-will; when threatened with death he returns no malice. We should be deaf to hear evil of others, and blind to perceive their imperfections.

SELECTION II.

CHERISH thy father and thy mother; to honor father and mother is better than to worship gods of heaven and earth; if a child should carry father and mother, one upon each shoulder, for a hundred years, he would not then do more for them than they have done for him. The shrine of worship is in families where father and mother are perfectly honored, venerated, and served.

2. To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons. It is blessedness without measure to keep the thoughts fixed on the laws of reason throughout the entire day's conduct, and from this religious conduct to realize a deep principle of faith.

3. Overcome anger by love; overcome greed by liberality; overcome falsehood by truth; overcome evil by good. Hatred never ceases by hatred, but by love; this is an old rule. If a man foolishly does us wrong let us return to him the protection of ungrudging love. The more evil comes from him the more good should go from us; the fragrance of those good actions abiding with us, and the harm of the slanderer's words abiding with him.

4. Let a man keep in subjection his speech, his arm, and his appetite. Beware of anger of speech; control the tongue. Beware of anger of thought; control the mind. Practise virtue with the tongue and with the mind. By reflection, by restraint and control a wise man can make himself as an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.

5. He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate,—him we call indeed a wise man. Who is the great man? He who is strongest in the exercise of patience; he who patiently endures injury. He for whom there is neither this shore not that shore, nor both; he who is fearless and unshackled,—him we call a wise man.

6. He who has cut all fetters, who is independent and unshackled, who never trembles,—him we call a wise man. He who has cut the girdle, the strap, and the rope, with all that pertains to them; he who has burst the bar and is awakened,—him we call a wise man. Like a solid rock unshaken by the wind, wise people are unfaltering amid praise or blame, in struggle and sorrow as in ease and joy.

SELECTION III.

If any one speaks or acts with evil thoughts, suffering will follow him, as surely as the wheel follows him who draws the carriage. As a bee gathers nectar without injuring the beauty or the fragrance of the flower, so should a wise man live in this world.

2. He who indulges sensual appetites is like a person who runs against the wind with a lighted torch in his hand. Foolish man! If he does not let go the blazing torch, he must needs have the pain of a burnt hand; so it is with respect to the fires of lust, anger, covetousness, and envy. One who greedily seeks wealth or sensual pleasure is like a child who eats honey with a knife; scarcely has he tasted the sweetness, when he finds he has cut his tongue.

3. One who cherishes sensual passions is like a vase filled with dirty water; all sorts of beautiful things may be placed in it but the water, being shaken, obscures them all. Sensual desires cause confusion in the heart, as mud does in water, and prevents our seeing the beauty of supreme reason. When we get rid of this pollution we perceive the spiritual portion of ourselves, which we had from the beginning.

4. Is a woman old? regard her as your mother; Is she of honorable station? regard her as your sister; Is she of small account? regard her as your younger sister; Is she a child? Treat her reverently. Abstain from all sensual thoughts. Look not upon women unchastely.

5. Drink not wine, nor any thing that may intoxicate; he who drinks intoxicating liquor, or indulges even one sensuous act or desire, pulls up his own root, even in this world. Let no one think lightly of evil, saying in his heart: It will not come near unto me! As a water-pot is filled by the falling of drops, so a foolish man becomes filled with evil, though it be little by little. Dig up sensual appetites by the root that the tempter may not crush you again and again, as the stream crushes the reeds.

6. There was once a king, whose righteous administration of justice put an end to litigation in his kingdom and left him time to turn attention to his own faults with a view of correcting them; but when he questioned his retinue and the citizens they told him only of his virtues. So he mounted his chariot and rode through the length and breadth of the land, inquiring what were his faults. In a narrow defile, he met another king, who was abroad on a similar mission. It was necessary for one of the chariots to make way for the other, and the coachmen began to dispute about precedence. As the kings were equals in age, wealth, and power, it was difficult to settle the question; and it was finally determined that the most virtuous should take precedence of the other. The first king's charioteer said: My master conquers the strong

by strength, the mild by mildness, the good with goodness; and the evil with evil. The charioteer of the second said: My master conquers anger by meekness, avarice by liberality, falsehood by truth. When the first king heard this, he ordered his coachman to descend and turn his chariot aside for his superior to pass.

7. Let us glory not in ourselves, but rather in our neighbor; let us be lowly in heart, that we may be lowly in actions. By one's self is evil done, and by one's self one suffers; by one's self evil is left undone, and by one's self one is purified; purity and impurity belong to one's self, no one can purify another.

8. Out of mud springs the lotus flower; out of clay comes gold and many precious things; out of oysters the pearls; brightest silks, to robe fairest forms, are spun by a worm; bezoar from the bull, musk from the deer are produced; from a stick is born flame; from the jungle comes sweetest honey. As from sources of little worth come the precious things of earth, even so it is with hearts that hold their fortune within; they need not lofty birth or noble kin; their victory is recorded.

SELECTION IV.

If any thing is to be done, let a man do it; let him attack it vigorously. He who does not rise when it is time to rise; who, though young and strong, is indolent; whose will and thought are weak,—that idle man will never find the way to knowledge. Say not: Go, and by aid of supernatural power work great miracles; but instruct men in the Truth and say to them: Live pure and useful lives, hiding your good works and showing your sins.

2. One who was born blind denied that there were any such things as sun, moon, or stars; and vain was the effort to persuade him that other people saw them. He also said he could see no colors, and he did not believe that others could. But after a while a skilful physician operated upon his eyes and enabled him to see; then he was transported with wonder and joy, and acknowledged that he had formerly been blind. "But now," exclaimed he, "I see and know every thing!" A holy man, hearing his conceited talk, perceived that he had an inward blindness, worse than his former want of eyesight; and he said to him: How canst thou say: 'I know all!' Thou canst not see through the walls of thy house, thou canst not read the thoughts of thy fellow-men, thou canst not recall any thing about thy own conception and birth; remember, with humility, how much remains obscure and by so doing thou wilt see more clearly.

3. The true doctrine makes no distinction between high and low, rich and poor; it is like water which washes and purifies all alike; it is like the sky, for it has room for all; for men and women, boys and girls, rich and poor. A virtuous poor man with a single handful of flowers

heaped the alms-bowl, which an unvirtuous rich devotee could not fill with ten thousand bushels.

4. One should feel compassionate interest in the welfare of all human beings. All virtues grow from a compassionate love of mankind. Love all mankind equally. As a mother so long as she lives watches over her only child, so among all beings let boundless goodwill, unmixed with enmity, prevail throughout the world.

5. He who is beloved of Heaven honors every form of religious faith; he considers no gift or honor so much as increase in the substance of religion. The root of religion is to reverence one's own faith, and never to revile that of others. The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.

SELECTION V.

THE soul is not born; it does not die; it was not produced from any one, nor was any produced from it; Unborn, eternal, it is not slain though the body is slain; subtler than what is subtle, greater than what is great; sitting, it goes far; sleeping, it goes everywhere. Thinking of the soul as unbodily among bodies and firm among fleeting things, the wise man casts off all grief.

2. The effect of water poured on the root of a tree is seen aloft in the branches and fruit; so in the next world are seen the effects of good deeds performed here.

3. There are treasures laid up in the heart — treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

4. Man never dies; the soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling-place.

5. Birth is not birth; there is a soul already existent when the body comes to it. Death is not death; the soul merely departs, and the body falls. It is because men see only their bodies that they love life and hate death.

6. The pearls and gems which a man has collected, even from his youth, cannot go with him to another world; friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world.

7. As kindred, friends, and dear ones salute him who hath travelled far and returned home safe, so will good deeds welcome him who goes from this world and enters another.

8. Never should one seek or consent to receive private, individual salvation; never consent to enter into final peace alone; but for ever and ever, and everywhere, should we live and strive for the universal redemption of every creature throughout all the worlds.

SELECTION VI.

HAVING passed through the deceptive periods of youth and of immature life which are devoted to externals—fickle, heedless, impatient, not considering distant results—an aged person who is wise pauses to take breath, like one who has escaped safe through a jungle or a forest. Let us learn to practice Religion before old age comes on by eschewing sensuous pleasures and all eagerness for wealth. Let Religion be our chief aim that we may climb to highest Heaven. The path of Religion is the only way to liberation from the sorrows of life.

2. Be not so much afraid of serpents, or of thunderbolts or of flames of fire as of excessive attachment to sensuous pleasures and to the possession of wealth. For these robbers of our happiness, which float like empty illusions through the world, infatuate and pervert the minds of men even when they are only hoped for—still more when they take up their abode in the soul. He who is athirst for them is never satisfied, as fire is never satiated with fuel nor the ocean with all the waters that fall into it.

3. Who that considers well the paltry flavor of sensuous happiness, its blemishes of virtue and its degrading sins; who that observes the miseries of its devotees, their lack both of self-control and of self-content, their shameful deeds and shameful end, would ever desire them.

4. The unwise are entangled in external objects; this is Inordinate Attachment. O the misery they bring upon themselves who imagine: This is mine—my body, my possessions, my knowledge! This delusion is the gravitation that draws them downward into repeated births. This ignorance and desire, together with the Karma of former lives have produced the present carnal embodiment and will produce all the others, higher or lower, that shall succeed. But the wise, freed from Inordinate Attachment and from belief in the Mine and the Thine, escape from the body as a bird from its cage and are forever liberated. This is the supreme, constant, and eternal path by which the wise know reality and attain Liberation.

5. Pitying the world lying distressed amidst diseases and passions, the Good Physician undergoes all labors for the sake of a lasting remedy. When all the world is carried away in dangerous ways the Good Guide toilsomely seeks to lead them in the one eternal path. When all the world is lost in a great darkness he who lovingly lifts up the Lamps of Wisdom to them ought not to be condemned. When all the world is struggling in the floods of carnality and unable to reach a solid shore, he who eagerly strives to rescue them ought not to be impeded. Him whose one love is the love of all beings and whose one desire is to unloose the bonds of sensuousness that enslave them—let no one persecute or oppose.

6. Sensuous pleasures in their various forms are sweet and charming, but they dis-ease and degrade the mind, therefore the wise abandon them and attain purity, equanimity, and tranquility as their supreme and enduring good.

7. The wise, having abandoned sensuous and selfish pleasures, having comprehended the world and seen the highest truth, after crossing the streams and seas of bodily existence attain the freedom and joy of the Heavenly Worlds, Righteousness, Sincerity, and Freedom sublime—these are the successive attainments of all who are truly wise.

8. Whatever word is spoken to those who are wise and by whomsoever spoken they receive it neither with praise nor with scorn until every syllable has been carefully considered and understood; thus do they attain to the supreme and perfect Insight.

SELECTION VII.

WHOSOEVER desires to be victorious over appetites and lust; to be freed from anxiety and fear, to realize, even in this present world, the bliss of Nirvana; to reach, even while in the body, those stages of deliverance which are incorporal; to be assured of eternal salvation from re-births into states of limitation and suffering; to achieve the complete destruction of all bonds of sin and attain the highest felicity; to possess the powers to go through solid bodies as through the air; to walk on the water as on the ground; to travel through the sky like the birds on wing; to hear with clear and heavenly ear sounds celestial as well as terrestrial; to comprehend the hearts and minds of all beings as well as of men; to be able to recall all past lives and remember the myriads of experiences through which one has passed in all the forms and places of previous existences; to see with pure and heavenly vision all things in the Invisible World as clearly as those in the visible—Whosoever desires these and similar attainments must fulfil all righteousness, emancipate the heart from all evil and the mind from all error, know the ecstacy of contemplation, look through things, be much alone. This is the Path of Nirvana.

2. Whosoever has subdued all sensuous lusts, desires, attractions, thirsts and cravings then the mind is disposed to spiritual zeal, devotion, perseverance, triumph. And whosoever is disposed to spiritual zeal, devotion, perseverance, and triumph has attained the first stage of Liberation.

3. Whosoever has subdued the lust, desire, attraction, thirst, fever, craving for a sensuous body—that mind is still more inclined to spiritual zeal, devotion, perseverance and triumph. And whosoever is consecrated completely to spiritual zeal, devotion, perseverance, and triumph, has attained the second stage of Liberation.

4. Whosoever has not attained Liberation cannot dwell in the High-

est Heaven called Nirvana—that can in no wise be. Only they who have acquired a fifteen-fold determination against all forms of sensuousness, self-love and sin escape from bondage and come forth into the Light of Wisdom—only they become capable of enjoying Supreme Blessedness.

5. If by the great men of former days anything unbecoming has been done, that is no excuse for us in these more enlightened days; their errors must not be imitated, but only their virtues.

6. That which abides within the human spirit as its internal regulator is the Self-existent Supreme Being, who assigns a recompense to every act: this Supreme Being within us, known by various names, should be obeyed by all; to this Indwelling One alone should all worship be directed by every human being. But no act of worship can equal the knowledge and practice of Truth; in the heart where Truth abides the Supreme One also abides.

SELECTION VIII.

After possessing the whole earth only one city and one house can be called a dwelling-place; after gathering food, and clothing, and furnishings innumerable, only a few things can be eaten, or worn, or used with comfort. All these things are sought by the unwise for the sake of satisfaction and yet they are never satisfied; but the wise are satisfied without them and have attained the Auspicious Road.

2. He who has once let go a malignant serpent or a blazing torch will not seek to seize it again; he who having been blind now sees, having been bound is now free, having been a maniac is now sane will not desire to return to the former conditions; so he who has realized the sting, the darkness, the slavery, the insanity of being a devotee of sensuous pleasures, and has come out from them, and has obtained peace would not accept an empire abounding in such delusive pleasures, even in the third heaven, much less among envious and treacherous men.

3. That world in which there is neither birth, nor death, nor grief, nor fear, nor anxieties—the attainment of that alone should be the highest end of man. Let not the wise man await old age for the attainment of tranquility and of that highest end to which it leads; for old age also can be dissolute; and one knows not when the time of death will be. It well befits the young, and even the child, with all promptitude to choose the life of true Religion: the life of self-restraint, of virtue, of mercy—not indeed for the sake of future reward but because such a life, here and hereafter, is the only one that leads to ennoblement and peace.

4. What man of self-control would find satisfaction in pleasures which excite thirst when you seek them and which when you grasp them, like a torch of straw, you can only keep as a consuming misery!

What man of self-control could find satisfaction in pleasures which are like an angry, poisonous serpent! What man of self-control could find satisfaction in pleasures that are like a skeleton of dry bones! What man of self-control could find satisfaction in pleasures that are like snatching up a hot coal! What man of self-control could find satisfaction in pleasures that are like a dream, leading through manifold pilgrimages and labors and then perishing in a moment!

5. He whose intellect is blinded with sensuous pleasures does pitiable things; he incurs enmities, rivalries, hatreds, becomes the miserable slave of ungratified desires and suffers the horrors of a living death. As deer are lured to destruction by songs, or insects fly into the fire attracted by its brightness, as fish swallow the iron hook thinking it to be food—so sensuous pleasures end in misery.

6. Wealth, luxuries, fine garments and all such things are vain remedies foolishly sought for healing an inner dis-ease; external pleasures are never, in themselves, sources of abiding joy but only temporary and illusive alleviations of inward pain. What wise person could seek delights that are only momentary! As wisely call it a delight to be burned with the heat of a fever in order to enjoy the relief of medicines or of cold appliances.

7. They who shall attain the highest Self-Mastery and the Perfect Wisdom will remember the continuous series of all their former lives. "In such and such a life I was so and so by name and thence I passed and came hither"; thus will they recall thousands of lives, experiencing each over again. And thus remembering the sins and sorrows of all these various existences they will become Compassionate Ones and will feel compassion for all living beings. Then will they realize that all material pleasures are illusions, leading souls downward, and that under the influence of Virtue and of Knowledge only can souls attain the harmony and joy of Nirvana: that only they who ever act as liberal, just-hearted, patient, merciful, devoted to meditation and to Wisdom attain Liberation and realize Eternal Life.

SELECTION IX.

THEY who confound untruth and Truth, or who think that Truth is in untruth or untruth in Truth, never can arrive at Truth; but they who know that Truth is Truth and untruth is untruth arrive at Truth. But the man who should arrive at Truth and should not practice it, would be like a cowherd counting the cows of others. He who practices Truth, even though he apprehends it only in part, having forsaken impurity and foolishness possesses true wisdom and a serene mind.

2. The evil-doer suffers in this world and will suffer still more in the next; in this world when he re-

members his unholy deeds and in the next when he continues in the evil path. The virtuous man is happy in this world and will be happier still in the next; in this world when he sees the good he has done and in the next when he continues in the good path.

3. Earnestness is the path of Immortality: those who are in earnest do not die but more and more possess strong powers and steadfast purposes that enable them to attain eternal felicity. By earnestness attended with purity and self-control the wise become as an island which no flood can overwhelm; serene they look upon the storm-tossed crowds as one from a mountain looks upon the toilers and plodders of the plain. Earnest among the sluggards, awake among the sleepers the wise advance like a racer, leaving behind the hack.

4. As an archer makes straight his arrow, the wise make straight their unsteady thoughts and direct them guardedly toward Virtue and Happiness. If one's thoughts are not well guarded peace of mind will be unattained and knowledge will be imperfect; if knowledge is perfect and peace of mind is undisturbed, then there is no fear so long as one watchfully continues to guard the thoughts.

5. Long is the night to one who is awake; long is a mile to one who is tired; long is life to the fool who lives for no useful purpose. There is no companionship with a fool; let the traveller keep to his solitude unless he finds a thoughtful person to accompany him. If a fool associates with the wise all his life even, he will perceive Truth as little as a spoon perceives the taste of soup; but if one who is truly intelligent associates for one minute only with one who is wise, he will at once perceive Truth as the undiseased tongue perceives the taste of soup.

6. "This wealth belongs to me, these children belong to me!" With such thoughts the fool occupies himself. He himself does not belong to himself, much less the wealth and children of which he has charge. The fool who knows his foolishness, is wise at least so far; but a fool who thinks himself wise, he is a fool indeed. As long as an evil deed does not bear fruit; the fool thinks it is like honey; but when it ripens, then the fool is overwhelmed with grief. The fool sows evil deeds and when he sees the harvest he wonders, and wails and weeps.

7. Let us follow the wise who show us what to avoid and where to find enduring treasures; let them admonish and teach us; the bad will hate them but they will be loved by the good; they will not falter amidst blame, as a solid rock is not shaken by the wind. Let us have wise and virtuous people for our friends, not low people and evil doers. The virtuous and wise are serene whatever befall, because they call nothing their own and have no anxious thought for the pleasures or the treasures of the world.

8. They who have thrown off the fetters of worldly pleasures and possessions depart with their thoughts well collected, tranquil and contented; like swans that have left the lake to return to their home. They whose senses, like horses well broken in by the driver, have been subdued so that they are free from pride, and appetites, and anxieties, and grief—these are the greatest of mankind and higher lives are in store for them.

SELECTION X.

One word of sense is better than a speech of thousands of senseless words; one sincere petition is better than thousands of vain repetitions; one comprehended truth is better than empty recitations of all the laws of rulers and sages. One's soul self-conquered is better than to conquer in battle a thousand times thousand men. A virtuous life of one day is better than to live viciously a hundred thousand years. Not in the deepest darkness, nor in the midst of the sea, nor in the depths of the mountains is there a spot where a vicious deed or thought is not seen and recorded for due punishment. The vicious shall burn by their own vicious deeds, even as if burnt by fire; while the virtuous find happiness in their virtue, both in this life and in higher lives to come.

2. Seeking the Maker of this tabernacle I have passed through many lives; painful were the re-embodiments again and again; but now, O my Maker, I have found Thee and Thou wilt not again make up this tabernacle! all its rafters are broken and its foundations surrendered; attaining the extinction of all sensuous and selfish desires I have approached the Eternal.

3. Let one train himself first to what is right; then let him teach others; if he is what he teaches others to be, a master of himself, then he is a teacher indeed. By one's self evil is done and by one's self one suffers; by one's self evil is left undone and by one's self one is purified. Let no one neglect his own duty for the sake of another's; and when he knows what his duty is let him be always attentive to it.

4. Rouse thyself! do not be idle! follow the law of Virtue! The world is as a bubble; the foolish burst with it, but the wise escape. The world is dark; he who is truly virtuous and wise brightens it as the moon freed from the clouds brightens the sky.

5. The faults of others are easily perceived, but one's own faults are seen only by the wise; self-lovers winnow their neighbor's faults like chaff, but hide their own, as a cheat hides the bad die from the gambler. A wise man blows off the impurities of himself as a smith blows off the impurities of silver: one by one, little by little, and from time to time. When our impurities all are blown away then shall we enter the Heavenly Worlds.

SELECTION XI.

WOUND not another, though by him provoked; even though wronged treat him with kindness, do no injury by thought or deed; utter no word to pain thy fellow creatures. Say what is true; speak not agreeable falsehoods. With patience bear reviling language; be never angry; blessings give for curses. When asked give something to helpless ones in need, ungrudgingly and with a cheerful heart.

2. As with laborious toil the husbandman, digging with spade beneath the ground arrives at springs of living water; so the man who searches eagerly for truth will find it, springing from his own pure mind.

3. Pride not thyself on thy religious works; by pride religious merit melts away, the merit of thy alms by ostentation disappears. When thou hast sinned, hide not thy guilt under a cloak of penance and austerity. Iniquity once practiced, like a seed, fails not to yield its fruit to him who wrought it.

4. Contentment is the root of happiness and discontent the root of misery. Wouldst thou be happy? in all things be modest and moderate. Shrink from worldly honor as from poison; seek rather scorn; the scorned may sleep in peace, in peace may wake; but scorners reap discontent and misery. When thou art passing to that higher home thy virtue will thy only comrade be.

5. Thou canst not gather what thou dost not sow; as thou dost plant the tree so will it grow. Depend not on another; rather lean upon thyself; trust to thine own exertions; reliance upon others weakens and degrades; all true nobility from self-reliance springs.

6. No one sees us! say the sinful in their hearts; but the Holy One sees, the Spirit Omniscient who dwells within, the great Internal Witness.

7. He who pretends to be what he is not, acting a part, commits the basest of crimes. Though suffering dire poverty for thy upright acts, never give thy mind to aught but honest gain.

8. Who keeps the senses in control—in heart, thought, actions ever pure and high—attains the fruits of Holiness; and he no longer needs a Creed or Holy Book.

9. Long not for death, nor hanker after life; calmly await thine Heaven-appointed time. This mansion of the soul, composed of earth subject to sorrow and deceptitude, disquieted by sicknesses and pains—the wise man with cheerfulness abandons. Escaping this body, man resembles a bird that leaves a tree: thus is he freed from limitations of the lower world.

10. Two only sources of success are known: Wisdom and Effort; make them both thine own. This is the Sum of Righteousness: Treat others as thou wouldst thyself be

treated: do nothing to others which hereafter, thou wouldst not have them do to thee.

SELECTION XII.

When the chariot-wheel of Righteousness and of Truth had been set rolling onward, the Guardian-angels of the Earth gave forth a shout, saying: The wheel of the Empire of Righteousness and of Truth has been set rolling, that wheel which not by any ruler or priest, not by any demon, not by any angel or archangel, not by any one in the Universe can ever be turned back. And, when they heard of the shout of the Guardian-angels of the Earth, the Guardian-angels of the Heavenly-worlds gave forth a shout, saying: The wheel of the Empire of Righteousness and of Truth has been set rolling, that wheel which not by any ruler or priest, not by any demon, not by any angel or archangel, not by anyone in the Universe can ever be turned back.

2. In whatsoever village or town pure-minded people dwell, from thence evil spirits flee so that mortals suffer no harm. Angels from ten thousand world-systems are guardians of that place and are enraptured when they see evil-bodies passing away and holy-bodies developing.

3. Whoever has a pure heart and a trustful mind may, even in the present life, enter Nirvana and enjoy the peace of that Celestial Realm. But few there are who, even in the next life, shall be born among the angelic ones. As there are only a few of pleasant parks, gardens, groves and landscapes on the earth, as yet, compared with the multitudes of wild and dreary wastes that are barren and noxious—so there are, as yet, but few who, when vanished from the human form shall be born in forms angelic; but far more who will descend to the haunting ghosts and be re-born in lower human forms for many lives to come.

4. As from a house of judgment one may see those acquitted and those condemned departing; even so beings vanish from the human life—some refined and happy, but the many base and unhappy; the former rise again in the world of weal and paradise, while the latter descend to condemnation and woe. Then shall the Judge say to those who are unrighteous: Thou didst not right in speech and thought; by thyself was all this wickedness done; and now the fruits of Karma must thou reap till thou art fully and finally redeemed.

5. Impermanent are the constituents of existence, unstable and non-eternal; no one may find satisfaction or rest in them. Therefore, those who deliberate and believe seek satisfaction and rest only in the Noble Path. This earth and the monarch of mountains shall perish; after many hundreds of thousands of years, a seventh sun shall appear

and then all will blaze into one mass of flame. Impermanent are the constituents of existence, unstable and non-eternal; no one may find satisfaction or rest in them. Therefore those who deliberate and believe seek satisfaction and rest only in the Noble Path—the Eight-fold Noble Path.

6. What is the Eight-fold Noble Path? It is the Path of Right Thoughts, Right Speech, Right Believing, Right Resolve, Right Devotion, Right Struggle, Right Concentration, Right Contemplation and Right Aspiration. What are Right Thoughts? consideration of the cause and remedy of evil. What is Right Speech? abstaining from falsehood, backbiting, harshness, and immodest or frivolous words. What is Right Behaviour? doing to all others as you would wish them to do to you. What is Right Resolve? renunciation of all sensuousness, indolence and self-love. What is Right Devotion? desiring and seeking the eternal elevation and happiness of all beings. What is Right Struggle? never accepting Salvation without sharing it with every other being in this world, and in all worlds. What is Right Concentration? isolating one's self from worldly absorptions and by rational reflection attaining to tranquility. What is Right Contemplation? considering deeply all defects of mind and character for the purpose of becoming perfect in knowledge and in action. What is Right Aspiration? persistent desire and effort to elevate the lower self until it shall become one with the Higher Self.

SELECTION XIII.

In the whole universe there is not a single spot so small as a mustard-seed where a truly Enlightened Soul would not freely surrender the body for the sake of relieving or uplifting a fellow soul. No worship can equal the sacrifice of one's own life for the sake of others; it is nobler than the renunciation of thrones, children and wife.

2. As a water-rose or a white lotus is born in the water, grows up in the water, and stands lifted above it undefiled; even so are we born in the world, grow up in the world and, overcoming the world, we abide in it uplifted and undefiled.

3. When the sun ariseth the earth is filled with glory and splendor; even so it is when a great teacher appears, preaching the Noble Truths. Too soon do these Auspicious Ones enter Nirvana! Too soon do these Lights of the World disappear!

4. If one who is truly pious and upright should pray: Oh, that I, upon the body's dissolution, may be born into fellowship with those who are noble and great! it will come to pass. And why? because of his piety and uprightness. If he should pray for future fellowship with angels; it shall be so, because of his piety and uprightness. If he should pray for the destruction of all vices and the realization of Supernal Wis-

dom and knowledge in the present world, it will come to pass; whatever he may pray for he shall attain. And why? because of his piety and uprightness.

5. When the heart is controlled so is the body; when the heart is uncontrolled or dis-eased so is the body. False belief, more than any other error, leads to suffering and woe; and right belief, more than any other attainment, leads to weal and paradise. Endowed with virtue, living earnestly, by knowledge emancipated and refined — the Tempter findeth not the way of these.

6. If robbers or murderers should cut you asunder, limb from limb, with a two-handled saw, then whosoever should fall into a rage would not be following right instruction. In such case you should train yourself to think: Our character shall not be altered; we will not let a revengeful word escape but continue kind and compassionate, with loving hearts; we will continue to suffuse the wrong-doer with thoughts of love, yea, and the whole widespread world with thoughts of love we will continue to suffuse, with love widespread and measureless, without anger or revenge.

7. Patience and long-suffering, meekness and non-resistance, self-restraint and temperance in all things—this is the religion of the truly righteous. Let the wise man do righteousness; this is a treasure no thief can steal, a treasure that passeth not away. The outside if thou makest clean, while within there is defilement, what use is this to thee! Be free from all external aim of wealth, of pleasure or of fame; without desire, quiet and still; then things go right of their own will. Go forth, out of compassion for the world, and proclaim everywhere this Religion of Purity and Perfection.

SELECTION XIV.

By the cultivation of Love one may sleep in peace and awake in peace, may dream no evil dream and fear no evil thing, may escape all harm from poison or fire, with serene countenance may quickly calm his heart in the presence of any danger, may meet death undismayed watched over by angels and, dear unto mortals and immortals, is sure to go to the world of the Highest. Surely he who is poisoned by the bite of serpents or harmed by any venomous creature was not suffused with Love to all creatures so completely as to restrain and enchant them with ardent and tender vibrations. Whoever is fully endowed with the Divine Qualities of Purity and Love can, by a word, cleave the Himalaya, the monarch of mountains.

2. This is the seven-fold remedy for all curable diseases and sorrow: Mental Collectedness, Desire for Truth, Will Power, Joy, Peace, Sustained Hope, Equanimity; this seven-fold remedy will also bring

full Enlightenment and final Nirvana, which is the Purity and Harmony of Perfection.

3. The Moral Code Is: Kill not, Steal not, Commit not Adultery, Lie not, Drink no Intoxicants, Eat not Excessively, Use not personal Ornaments, Sit not on Lofty Seats, Indulge not in Sensuous Music or Dancing, Seek not and Accept not Accumulations of Wealth.

4. The Law of Love Is: Never seek nor consent to receive personal or individual Salvation, never seek nor consent to enter into Bliss alone, in this world and in all worlds labor for the elevation and happiness of every living creature.

5. The Beatitudes Are:

Blessed they who have done good deeds in former lives and now reap the Karma of souls filled with right desires. Blessed they of pure hearts who serve the wise and give honor to whom honor belongs. Blessed they who, with well trained minds, attain much knowledge and much science with wise and well-guarded speech. Blessed they who succor father and mother, cherish wife and child and follow a peaceful calling. Blessed they who help their relatives, give to the needy, do blameless deeds and live religiously. Blessed they who possess reverence, and humility, and contentment, and gratitude, and the knowledge and practice of religious truth. Blessed they who cease from sin, are chaste and temperate, long suffering and kind, diligent in good deeds, unshaken by changes in life, inaccessible to sorrow, and who discern the great truths essential to Nirvana. They who do these things walk in safety and are invincible; Yea, blessed are they.

6. O Infinite Light and Life! We and all men commit grievous errors of thought and of deed by reason of our ignorance of Holy Teachings and our disregard of the consequences that follow conduct. We disobey Supreme Wisdom even when enlightened as to its dictates and so prevent ourselves from attaining true Enlightenment and Liberation. Now we humble ourselves and repent of our errors. For the sake of all sentient creatures as well as for our own eternal good we confess and repent in order that these grievous obstacles may be removed from our Path of Advancement. Lead us from darkness to light, from error to truth, from death to the deathless. Before Thee may we be sinless, O Thou who art pure and merciful, the Infinite One, the Eternal Spirit, the Universal Self.

SELECTION XV.

Wise people walk on, whatever befall and neither murmur nor long for pleasure. Whether touched by success or by failure they never exult nor complain; leaving pleasures behind and calling nothing their own they reach serenity and peace. There is no suffering for those who have thrown off all fetters and abandoned grief. They depart with their

thoughts well collected and do not cling to their earthly abode. Like swans who leave one lake for another, they depart willingly and calmly. Where the world finds no delight there the wise, abandoning pleasure, delight to dwell; in hamlet or forest, on sea or land, wherever they dwell, that place is delightful; their thoughts are quiet, quiet are their words and deeds, they are the greatest of men.

2. One word of sense is better than ten thousand that are senseless. Self-conquest is better than the conquest of ten thousand men. One moment of devotion to Truth is better than ten thousand years of sacrifice. A life of virtue for one day is better than a vicious life of a hundred years. One day of knowledge is better than a hundred years of ignorance. To live one day with faith in the Immortal is better than a hundred years of despair. If one commits a sin, let him not delight in it, and let him not do it again; if he does what is good, let him delight in it and let him do it again; let him hasten toward the good and flee from the evil, for happiness is the outcome of good.

3. As one who carries treasures avoids a thief, so the wise avoid all evil; as one who loves his life avoids poison and disease, so the wise avoid all evil; not in the sky, nor sea, nor desert can a spot be found secret enough for an evil deed. Self is the lord of self; all evil is done by one's self, self-begotten, self-bred. Purity and Impurity belong to oneself; by one's self one is purified, by one's self one suffers. Heaven is one's self; Hell is one's self; other Heavens as Hells exist nowhere. Follow not evil customs; obey not unjust laws; assent not to untrue teachings. Rouse thyself to virtue; do not be idle; be not conformed to the world, neither cling to it. Better than lordship over all worlds, better than going to heaven is the first step in holiness.

4. Lusts are never satisfied; the wise know that lusts have a short taste and end in pain. There is no fire like passion; from passion comes all grief, and fear and misery and pain. Those who have overcome all lust and passion have crossed the flood of sorrow and found deliverance. Live free from ailments among the ailing, free from greed among the greedy; let us live free from folly among the foolish, free from sorrow among the sorrowing; let us follow good and wise men as the moon ever follows in the path of the stars. He whose heart is fixed, whose evil inclinations are destroyed, whose life is pure, whose senses well controlled—he alone is free.

5. The sinner ofttimes thinks that evil is good, so long as it hath not ripened, but when it has ripened, then he understands that it was evil. The good ofttimes think goodness is evil, so long as it hath not ripened; but when it has ripened, then he understands that it was good. In the

sight of the All Holy One there is no such thing as a trifling evil; there is no such thing as a trifling good, if only there be a loving heart. As the wind uproots a weak tree, so temptations uproot the evil doer; he who lives for pleasures chiefly, with senses uncontrolled, shall be uprooted.

6. Beautiful garments are becoming to those only whose hearts are beautiful and pure; those only who are well established in all virtues are worthy of the orange-colored dress. The virtuous delight in this world and in the next, they delight in both; the sensuous suffer in this world and in the next, they suffer in both; the former delight in the good they have done, the latter suffer from their own sins. The wise, having reached equanimity, look with pity upon the anxious throngs of men; reflecting among the thoughtless, awake among the sleepers, they attain to Harmony and Peace; they guard both their thoughts and deeds and thus attain Nirvana, the Highest Happiness.

SELECTION XVI.

A MAN fallen among filth and beholding a purifying lake seeks it not, the fault is not in the lake; so when there exists a Lake of Purification that cleanses the stains of sin, if one seeks it not, the fault is not in the Lake of Purification. A man beset with foes and there being a way of escape he flees not away, the fault is not with the road; so, when there is a Way of Bliss, if one beset with sin seeks not that road, the fault is not in the Way of Bliss.

2. As a man gladly throws off a grievous burden from his shoulders, even so let us throw off the perishable body whenever the time shall come and depart, regretting nothing. As the owner forsakes the rotten bark that is shattered and leaking, so let us forsake the decaying body without regret or longing. As men and women throw forth the digested materials from their bodies gladly, so let them gladly throw forth their entire bodies when the end of life shall come. As one confined in a prison feels no pleasure therein, but longs for release, even so let us look upon all carnal bodies as prison-houses and long for release.

3. As the earth endures all that is thrown upon it, whether things pure or impure, so let us endure without pride or anger the praises and reproaches of men. As the planets balanced in all their movements depart not from their course, even so let us steadfast and persistent depart not from the course of Truth. As water refreshes good men and bad men alike, and carries off all impurity, even so let us look with friendship alike on the evil and on the good. All these perfections are neither in the heaven above nor in the earth below, nor are they to be found in the east or in the other quarters, but reside only in the heart.

4. Inward victories once gained are never lost; naught can distort this self-control. No craving wants

can lead astray; no sin, no guile allure us to fall. Follow after a holy life, follow not after sin. Rise up, and loiter not! follow after a holy life! Who follows virtue rests in bliss; follow after a holy life! He who needs not others to attend him, nor others to defend him—He is the true king! Oh, Happiness! Oh, Happiness!! They live untroubled whose hearts are pure, hating all sin, kindly in word and deed—these are the beings in the world whose nature is divine.

5. The fragrant odour of good people surrounds them as an atmosphere, and pervades every place; but mean is the scent of bad people and repels the virtuous from them everywhere. As flowers without fragrance, so are they who praise virtue but do not practice it. To those who are absorbed in sensuous enjoyments Death comes as an overwhelming flood; Those who walk in the Path of Virtue, shall never see Death; for they overcome this world, which is the World of Death and attain the Life Eternal. One road leads to pleasure, another to wealth, another to fame and another to Eternal Peace. Who follows this latter road lives happily with a mind pure and serene. The wise fashion themselves to Eternal Peace as carpenters fashion a house or sculptors a statue.

SELECTION XVII.

Better than to be Lord of the Land is to live in virtue, guiltless and guileless. Though the whole earth should accrue as gain, never speak a word with falsehood mixed. Men of wisdom permit not the disease of lust; but repress and extinguish its consuming fires.

2. More to be feared than poison, fire or sword is lust, which burns the mind and consumes the soul. As every calf seeks its own mother, so every deed, evil or good, returns to the doer of that deed. All we are is the fruit of deeds of former days; what other cause can there be!

3. When prosperity attends friends are countless, but when adversity comes few will acknowledge alliance. Self-interested friends, like the plough in dry and scanty soil, only graze the surface. As wood cast in the fire will burn, so they who cherish self-interested friends will suffer bitter anguish.

4. What man can fully know the inmost self of others? otherwise are the minds and motives of all. Except the good one does, however small, there is no true result to any living soul. Integrity of soul, that gives the conscience peace, that only is beauty and wisdom true.

5. True wisdom consists in well-weighed instruction, not in recitations of high-sounding words. For a truly noble soul it is natural to do noble things; to act or think basely is impossible. Association with the good, purity of mind, and charitable opinions are characteristics of all noble souls.

6. Whether or not success attend the work, the excellent will ever follow a pure and useful life. The excellent, though poor and despised, as long as they live do what it behoves them to do. The excellent never return abuse, or contempt, or speak a false word, or grieve over any distress.

7. Only those possessors of wealth are really wealthy who relieve the sufferings of mankind. When youth and friends are gone, to depart with hope for higher joys is wisdom of the wise. Sow seed for happiness in other worlds, free your life from meanness, stand for virtue and truth!

8. Though worthy men be ruined, worthy men are still right worthy. When worthless men are ruined, worthless are they indeed. If vase of gold be broken, still is it gold; but shattered lies the earthen pot.

9. Knowledge is good, and wealth and pleasure righteously obtained; to leave these all for Holy Wisdom, this is highest Bliss of Heaven. Is Heaven here, or there, or then? Show me where Heaven is not!

10. Death is the Way of Life; till we go thence let us help others and aspire. Let us acquire wealth in order to give, and learn in order to be virtuous. Let us speak every word with gracious purposes; thus shall we prepare for death.

11. Like the flash when the thunder cloud opens its mouth, so are selfish and sensuous enjoyments. They who soothe no sorrow, do no deeds of self-forgetting virtue; Aha! they lose all. The sinner's days are gone, are gone! death close pressing on is come, is come! all, all is lost!

12. Renounce sensuous joys ere feeble old age comes; be not a slave to lust, be wise betimes. All ties of friendship severed; vanished the pleasant ones; love's bonds all loosened; the ship of life sinking! now look within and say: What treasures have I here?

13. Before your joyous days on earth have passed, perform the fitting deeds of grace. When the soul ceases to inform this skin-clad frame, bereft of soul, how vile it is! As birds build and desert their nests, so souls build and desert their well-knit human frames.

14. Those who neglect lives of virtue shall stand outside the Gate, and gain no entrance with the blest. When the Fruit of Deeds is come fools sigh heavily and are filled with remorse and grief. Put away every evil thing and embrace Virtue, of which all the saintly sages teach.

15. Aromatics, garlands, adornments, only give false splendor to decaying bodies that are not beautiful within. They who boast of outward beauty and are not beautiful within know not how vile they are. Souls of repentant ones departed say: in Virtue's Path stand fast for this alone is Grace and Worth.

16. A true friend is like the artificer's rod that holds the gold. A false friend hastens to share your joys but shuns your poverty and

griefs. A crust shared with devoted friends is sweeter far than costliest pearls with those who love us not.

[*Selections XVIII to XXIX are translations, condensed and adapted from Twelve Psalms of Renunciation and Redemption, which were experiences related by twelve of the holiest women who were immediate disciples of Gaudama who was called the Buddha.*]

SELECTION XVIII.

(*First Experience*)

THE orb of Holy Life unweariedly pursue!
Fill full the perfect knowledge of the Blessed Path,
Pass it not by! Unloose all sensuous yokes
And fare thee forth, free from the deadly weight of sin.
In whom desire to reach the Final Rest is born,
Suffusing all the mind, controling all the life;
Whose heart by lure of sense-desire no more is held—
Bound Upstream:—such shall be that brave one called.
2. Lay well upon thy heart the blessed yoke
Of noblest culture; as the moment's come
Let them not pass thee by! for many they
Who mourn in misery the moment lost.
Come, struggle to ascend and reach the goal! there
All distractions cease, and sense is stilled;
There dwelleth bliss. Win thou Nirvana, win
That Salvation sure which hath no wish beyond.
3. Valient, thy faculties in noblest culture train,
Bear to the end thy last incarnate frame;
Thus shalt thou conquer evil and its host.
Made pure in heart, love thou in thought and deed
Those worthy of thy love; so train thyself
In ways of good to win the Eternal Peace.
4. To sure felicity thy mind and heart devote;
Develop all that's good, faring thee forth to Final Rest.
Thus mayest thou cross, serene and calm,
The raging Flood where sin and death now reign;
Bear to this end thy last incarnate frame,
Thus shalt thou vanquish Evil and his host.
5. Weary, with shaking limbs, I reach the Final Rest;
Lo, all the misery of this mortal frame has vanished;
The body falls, the heart of me attains its liberty!
Lust have I left, and ill-will, too, is gone;

Craving, the root of misery, is overpowered;
Cool am I now, knowing Nirvana's peace.

SELECTION XIX.

(Second Experience)

Though suffering and weak, yet have I come,
Leaning upon my staff, and clomb aloft
The mountain peak; my weight thrown off,
I stand upon the summit; and o'er my spirit sweeps
The breath of Liberty; I win, I win forevermore,
The Priceless Lore! The Will Supreme is done!
2. Enough for me; I want no Heaven of idle gods!
Heart's pain, heart's pining, have I trained away;
The worldling's happiness no more I crave;
The mortal frame no longer do I need;
For all my heart is in the work whereto
I, free from all that breedeth Ill, henceforth aspire.
'Mid many sore afflictions have I wrought
With passionate endeavor, and have won!
Craving is dead, the Will Supreme is done.
3. To learn the nature of this transitory self,
Gain governance of thought and conquest of desire,
Long sought I, and with anguish thrilled
I dwelt in memory on the Teacher's word:—
"Free thou thy path from all that breedeth Ill!"
I strove with ardour passionate and now have I won at last;
Craving is dead, the Will Supreme is done.
4. The high attainments of the awakened mind—
The rugged ways whereby Nirvana may be won—
All, all have I developed and made ripe,
According to the blessed Teacher's word.
Fulfilled is heart's desire; I win the Void.
Transported with Nirvana's bliss I stand
And all the sense-desires that weight, and bind
And hinder men, are wholly riven off.
Abolished is the endless round of births,
No mortal body comes again to me.
5. Lo! from my heart the hidden shaft is gone;
The shaft that nestled there hath been removed;
And that consuming grief for many loved ones lost,
Which poisoned all the life of me, is dead.
6. Today my heart is healed, my yearning stayed,

And all within is purity and peace.
The wise in heart, methinks, are fain to quaff
That life's elixir once won never lost,
That welleth ever up in pure and humble hearts.
E'en as wayfarers welcome the down-falling rain.
7. O child of Light! by light of Truth set free
From cravings dire, firm, self-possessed, serene,
Bear to the end thy last incarnate frame
So shalt thou conquer evil and its host.

SELECTION XX.

(*Third Experience*)

DISTRACTED, harassed by desires of sense,
Unmindful of the What and Why of things,
Stung and inflated by the memories
Of former days, o'er which I lacked control—
Corrupting canker spreading o'er my heart—
I followed, heedless, dreams of happiness,
And got no even tenour to my mind.
2. Full long I sought the blessedness of calm serenity!
No peace of mind I found; my every thought
Was soaked in the fell drug of sense-desire.
Like spears and javelins are the joys of sense
That pierce and rend the mortal frames of men.
"Good things of life," so-called, are nothing worth to me.
3. On every hand the love of sin yields pain.
Let now this gloom of ignorance be rent in twain:
O Evil One, avaunt! No longer over me shalt thou prevail.
Now find I faith and forth from pleasure go!
For nevermore can love of sin return;
Ay, every wish and yearning for such joy is gone;
All that had tied me hand and foot is loosed,
Peace have I won, peace now is thronéd in my heart.
4. I, even I, have seen, inside and out,
This body as in truth it really is;
Who sought to know the What and Why of it,
With zeal unfaltering and ardour fired.
Now for such pleasures care I never more,
And all my consciousness is passion-free;
Keen with unfettered zeal, detached,
Calm and serene I taste Nirvana's peace.

SELECTION XXI.

(*Fourth Experience*)

THE path of insight I neglected, turned
From highest good to follow baser ends;

I lay enthralled to worldly joys and naught
To win the goal of my high calling wrought.
Ah me! How have I come into this evil road!
Into the power of Craving have I strayed!
Brief is the span of life yet left to me;
Old age, disease, hang imminent to crush.
Now, ere this body perish and dissolve,
Swift let me be; no time have I for sloth!
2. Limpid and clear the mystic vistas grow,
Expanding by persistent exercise;
Act, speech and thought I find are not myself,
But fruits of sense, fleeting, impermanent.
So now, with every poisonous drug cast out,
Cool and serene I seek Nirvana's peace.
Now I contemplate as they really are,
The aggregates of life that come and go;
I rise and stand with mind emancipate!
For me the Teacher's word has come to pass.
3. Mine is the ecstasy of freedom won
As Path merges in Fruit, and Fruit in Path.
Wishing for nought, I in Nirvana live.
I now am stayed, victor on basis sure,
Immovable. Rebirth comes never more.

SELECTION XXII.

(Fifth Experience)

Now here, now there, lightheaded, crazed with grief,
Mourning my child, I wandered up and down,
Weeping, unheeding, streaming hair unkempt.
So three years long I fared, starving, athirst.
But when, at last, I saw Him, as He went,
The Blessed Teacher, Banisher of Fear,
Came back my heart to me, my errant mind;
Forthwith to Him I went, low worshipping,
And there, e'en at His feet, I heard the Truth
Of great Compassion which is for us all.
2. "Why mournest thou for him who went from thee—
Lamenting through thy tears: 'My son! my son!'
Seeing thou knowest not the way he came,
Nor yet the manner of his leaving thee?
Weep not, for such is here the life of man;
Unask'd he came, unbidden went he hence.
Now ask thyself again: whence came my son

To bide on earth this little breathing space?
By one way come and by another gone;
As man to die and pass to other births—
So hither and so hence—why would ye weep?"
3. Lo! from my heart the hidden shaft is gone,
The shaft that nestled there He hath removed;
And that consuming grief for my dear child,
Which poisoned all the life of me, is dead.
Now all my sorrows are hewn down, cast out,
Uprooted, brought to utter end,
In that I now can grasp and understand
The base on which my miseries were built.

SELECTION XXIII.

(Sixth Experience)

Adorned in finery, in raiment fair,
In garlands wreathed, powdered with sandalwood,
Bedecked with all my jewelry, begirt
With troop of handmaidens, and well-supplied
With food solid and soft, and drink enow,
From home I drove me to the fair pleasaunce.
There did we sport and make a merry time,
Then gat us once more on the homeward way.
So entered we the grove called Añjana,
Hard by Sāketa, where amidst the trees
Stands the Vihāra of the Blessed One.
2. Him saw I sitting there, Light of the World,
And went into His presence worshipping.
Then, of His great compassion for us all,
He taught to me the Truth, as one who sees.
Forthwith I, too, could see and penetrate,
Hearing the Truth taught by this Blessed Seer.
And there, e'en as I sat, my spirit touched the Truth
And reached the Path ambrosial and immaculate.
3. Then first it was I left the life of sense,
When the blest Gospel I had come to know;
And now Eternal Wisdom have I won.
Craving, the Cause of Evil, in me is dried up;
For I have trod and touched the End of All.
Oh! but 'tis long I've wandered down all time:
Living as mother, father, brother, son,
And as grandparent in the ages past—
Not knowing how and what things really are,

And never finding what I needed sore.
But now mine eyes have seen the Blessed One,
And well I know this living frame's the last;
Shattered is the unending round of births.
4. To reach this Wisdom and this lofty Path
Do thou direct and consecrate the mind,
Nor give thyself to sway of truant thoughts.
Deceivers ever are the thoughts of men,
Fain for the haunts where Evil finds his prey;
And running ever on from birth to birth,
To the dread circle bound—a witless world!
But thou henceforth aspire to other goals;
Thine is't to break those Fetters dire: the lust
Of sense, ill-will, delusion of the Self,
The taint of rites and ritual, and doubt;—
Thus fare thee upward to the Blissful Shore.
5. Get thee away from life-lust, from conceit,
From ignorance, and from distraction's craze;
Sunder the bonds; so only shalt thou come
To utter end of Ill. Throw off the Chain
Of birth and death—thou knowest what they mean.
So, free from craving, in this life on earth,
Thou shalt go on thy way calm and serene.

SELECTION XXIV.

(Seventh Experience)

Lo here! is one whom the aspiring sense
Of higher life hath trained and, self-possessed,
Hath found the way where dwells the Bliss
Of mastery over action, speech and thought.
2. Alas! how many enslaved, caught in the net
Of the vain shibboleths on which they lean!
'Tis they that have not knowledge of the Path,
'Tis they that lack all competence therein.
They heed not, know not of, the saving Truth
Which vain opinions ever overpass;
Even the What and Why of Ill, and how
Ill comes, and how Ill may be overpassed.
3. To one that's born Ill cometh soon or late,
And many perils at the hands of men: pain,
Torture, loss of limb, of liberty, and death.
Lo! in the princely Sākiya clan is born

One who is Wide Awake, Invincible;
And he hath shown the saving Truth to men
By which the round of birth is overpassed:
Even the What and Why of Ill, and how
Ill comes, and how Ill may be overpassed.
4. And all who hear His blessed words abide
Firmly and alway in the Holy Path;
On every hand the love of sense is slain
And the thick gloom of ignorance is rent.
Ablaze is all the world, the heav'ns do quake!
But that which quaketh not, that ever sure,
That priceless thing, unheeded by the world,
Even the Truth—that hath the Teacher shown
To all, and all who hear His blessed words abide.

SELECTION XXV.

(Eighth Experience)

"O nevermore, my dear one, do thou stray
Into the jungle of this world's desires.
Child of my heart! come thou not back and forth
To share, reborn, in all the ills of life.
2. "True happiness is theirs who, freed from sin and doubt,
Cool and serene, have tamed the craving will
And dwell immune from all the drugs of sense.
The Path that Sages such as these have trod—
Leading to that pure vision how they may
Make a sure end of Ill—do thou, dear child,
Study and cause to grow to thine own weal.
3. "Whate'er I do, in things or great or small,
Not e'en the weakest growth of jungly vice
Now standeth in the onward way for me;
For all the deadly poison-plants are killed
In me, who meditate with strenuous zeal.
The Blessed Wisdom have I gotten now,
For all the Teacher's word have I fulfilled."
4. Such was the splendid spur my mother used,
And no less merciful the chastisement
She gave to me, even the rune she spoke,
Fraught with its burden of sublimest good.
I heard her words, I marked her counsel wise,
And thrilled with righteous awe as she called up
The vision of salvation to be won.
Both night and day unweariedly I strove

Until her admonitions bore their fruit,
And I could touch Nirvana's utter peace.

SELECTION XXVI.

(Ninth Experience)

What fearest or what seekest thou that thus
Into the river, with shiv'ring limbs, dost go?
"By righteous baptism thus do I annul
Effects of evil karma. Who in youth,
Or age ill deeds hath wrought, by baptism
Of water from that karma is released."
2. Who now, thou, ignorant to the ignorant,
Hath told thee this: that water-baptism
From evil karma can avail to free?
Why then the fishes and the tortoises,
The frogs, the watersnakes, the crocodiles and all
That haunt the water straight to heaven may go!
Yea, all who evil karma work—deceivers, liars,
Butchers of sheep and swine, hunters of game,
Thieves, murderers—so they but splash themselves
With water, are from evil karma free!
And if these streams could bear away what erst
Of evil thou hast wrought, they'd bear away
Thy merit too, leaving thee stripped and bare.
3. If ill thou fearest and thou like it not,
Do thou no open, nor no hidden wrong.
But if thou shalt do evil, or hast done,
Then is there no escape for thee from ill,
E'en tho' thou see it come, and flee away.
If thou fear ill, if ill delight thee not,
Go thou and seek the Teacher and the Truth;
Order thy refuge, learn of him to keep
The Precepts; thus shalt thou find enduring good.
4. Once but a formalist, also, was I; today
I stand, in very deed and heart, for Truth;
The nobler Wisdom have I sought and found,
The better Sacrament of inward purity and grace.

SELECTION XXVII.

(Tenth Experience)

THEN I forsook the world—my kinsfolk all,
My slaves, my hirelings, and my villages,
And the rich fields and meadows spread around,

Things fair and making for the joy of life—
All these I left, and sought the Holy Path,
Turning my back upon no mean estate.
Amiss were't now that I, who in full faith
Renounced the world, discerning well the Truth,
Should, all undoing, seek the world again!
2. Silver and gold avail not to awake,
Or soothe. Unmeet for consecrated lives,
Here is no ground for lasting steadfastness.
Here men, heedless and maddened with desires,
Corrupt in mind, by one another let
And hindered, strive in unceasing enmity.
Death, bonds, and torture, ruin, grief, and woe
Await the slaves of sense, and dreadful doom.
3. Why yoke me, once again, with sense-desires?
Know me as one who saw, and therefore fled,
The perils rising from the life of sense.
Ruthless and murderous are sense-desires;
Foemen of cruel spear and prison-bonds.
Great sages spue forth all desires of sense;
At peace they dwell, for they free-holders are,
And well have won unfluctuating bliss.
4. Ne'er let me follow after worldly lusts,
Wherein no refuge is; for they are foes,
And murderers, and cruel blazing fires.
Oh! but an incubus is here: the haunt
Of dread and fear of death; a thorny brake,
A greedy maw it is, a path impassable,
Mouth of a pit wherein we lose our wits!
A horrid shape of doom impending —such
Are worldly lusts; like heads of snakes uplifted!
Therein they that be fools find their delight—
The blinded, general, average, sensuous man.
And all the many souls, who thus befooled
Err ignorant in the marsh of worldly lusts,
Heed not that which can limit birth and death.
5. Because of worldly lusts mankind is drawn,
By woeful way, to many a direful doom
Where ev'ry step doth work its penalty.
Breeders of enmity are worldly lusts,
Engendering remorse and vicious taints;

Surcharged with poison, sowing many ills,
Scanty and brief their sweetness, stirring strife,
And withering the brightness of our days.
6. For me who thus have chosen, ne'er will I
Into the world's disasters come again,
For in Nirvana alway is my joy.
So, fighting a good fight with worldly lusts,
I wait in hope for the Cool Blessedness;
Abiding earnest in endeavour, till
Nought doth survive that fetters me to earth.
This is my Way; the Way that leads past grief,
Past all that doth defile, unto the Haven sure.
Ever I follow where the Saints have crossed.

SELECTION XXVIII.

(Eleventh Experience)

Call ye to mind how it was said that "tears and blood
Like rivers ever flow, world without end."
And bear in mind that tumulus of bones
By creatures piled who wander o'er the earth.
Remember how "the little squares of straws
And boughs and twigs could ne'er suffice
As tallies for one's sires, world without end."
Remember how the parable was told
Of "purblind turtle in the eastern seas,
Or other oceans, once as time goes by,
Thrusting his head thro' hole of drifting yoke"—
So rare the chance of happy human birth!
Remember too, the hells where many thole;
Remember how we swell the charnel-fields,—
Now dying, now again elsewhere reborn.
2. The nectar of the Truth is here: O how
Canst thou be satisfied with bitter draughts
Of sense satiety! All sensuous joys
Are bitterer for the ever-dogging Ill.
The nectar of the Truth is here: O how
Canst thou be satisfied with fevered fits
Of sense-satiety! All sensuous joys
Are burning, boiling, ferment, stew.
There is, where enmity is not. O how
Canst thou be satisfied with joys of sense
Engend'ring thee so many foes—the wrath
Or greed of king, or thief, or rival, harm
Through fire, or water—yea, so many foes!
3. Emancipation waits. O how canst thou

Be satisfied with sensuous joys, wherein
Lie bonds and death! Yea, in those very joys
Lurk gaol and headsman. They who seek t'indulge
Their lusts needs must thereafter suffer ills.
Him will straw-torches burn who holds them long
And lets not go. So, in the parable,
Desires of sense burn them who let not go.
Cast not away, because of some vain joy
Of sense, the vaster happiness sublime,
Lest like the finny carp thou gulp the hook,
Only to find thyself for that foredone.
Tame thou thyself in sense-desires, nor let
Thyself be bound by them, as is a dog
Bound by a chain; else will they do forsooth
With thee as hungry pariahs do with dogs.
4. Once more I say: immeasurable Ills
And many weary miseries of mind
Thou'lt suffer yoked to life of sense. Renounce,
Renounce desires of sense! They pass away.
There is, that groweth never old. O how
Canst thou be satisfied with sense-desires
That age so soon! Are not all things reborn,
Where'er it be, gripped by disease and death?
This that doth ne'er grow old, that dieth not,
This never-ageing, never-dying Path—
No sorrow cometh there, no enemies,
No fear, nor aught that doth torment—
To this, the Path Ambrosial, have gone
Full many. And today, e'en now 'tis to be won.
But only by a life that's utterly surrendered
To devotion; who labors not shall not attain!
5. Endurance in the Truth the Teacher taught—
This is the source, the root of Peace;
This the first link in the long Line of Cause;
This is Nirvana, endless calm and joy.
Thus acting, they who put their trust in this
Wisdom Supreme lose every wish and hope
Of coming back to earth—and, thus released,
They from all passion's stain are purified.

SELECTION XXIX.

(*Experience of Gaudama the Buddha*)

SCARCE thirty years were mine, the blessed Teacher said, when
I forsook all else to seek the Highest Good; and now

Full fifty years have I fared forth as strenuous pilgrim
Through the wide realms of Righteousness and Truth
Where, and where only, can be found Freedom and Happiness.
2. Free-will, unfettered and eternal, possesses one
And makes its own environment, character and destiny;
This is its Karma: reaping whatever it has sown,
And sowing, by free choice, whatever it shall reap;
The harvest is Prov-rittika—passion, turmoil, strife—
Or blest Nirvana—calmness, tranquility and peace.
Free-will to sow and reap, or this or that, is given to all.
3. Who lives for sensuous joys doth bind the wings
And blind the vision of the immortal self;
Who lives for Purity and Truth doth upward rise,
With vision clear, on wings of Faith and Love
To the Eternal Good; like tends to like; downward
Or upward sinks or soars the self as it doth choose
Darkness and Error or Eternal Light and Rectitude.
All have, according to Eternal Law, whate'er they wish and will.
4. Untested never can one comprehend or know
The sweetness of Celestial Joy; by observations sensuous
The super-sensuous ne'er can be apprehended or explained.
Nor knows, nor can, Celestial Joy who in the senses live.
And none can others blame or praise; self-wrought is all.
Each finite self an effluence and a refluence is
Of the Self Infinite, but, as a god, endowed
With self-hood and free-choice eternal as the Source.
5. Within an atmosphere, environment or sheath
Of its own making—according to its wish and will—
Each self exists and travels; surrounded
By a countless, e'er-increasing host of living forms,
Embodiments of every thought or wish indulged.
This all-encircling host of living forms, or bad or good,
Are evil demons to torment or shining messengers
To guard and minister; each thought or wish, or bad or good,
Becomes a demon or an angel to increase the self-surrounding host.
6. Thus its own hell or heaven each self doth make;
Carries, as atmosphere, environment or sheath,
Its self-made hell or heaven whence it bides or goes;
Becomes, or more or less, a torment to itself
And others, as protector strong and angel ministrant.
Such is the Eternal Law of finite selfhood and freewill:
Whate'er one thinks one is and, more and more, becomes

Both for one's self and others, woe or weal; each thought
Indulged weakens or strengthens, degrades or elevates,
Making the Karma which conditions and constrains
All dreadful Hells and all Nirvanas bright and calm.
7. They who are slaves to lust drift down the stream,
Like to a spider gliding down the web
He of himself has wrought. But the released,
Who all their bonds have snapt in twain,
With thoughts elsewhere intent, forsake the world,
And all delight in sense put far away.
8. Be pure and free; even as the full orbed moon
Behind the darkest cloud sails clear on high;
So, pure and free from all that hides or hinders thee—
Heart pure, mind free—move on, move on!
Softly and brightly, with all things at peace,
Wrapt in the robes of light thyself hast made,
Scattering the clouds of ignorance and sin, move on!

SELECTION XXX.

(*Arranged from Brahmanic-Buddhist Hymns.*)

1. Compassionate Saviour, Revealer of life!
Bring peace to all victims of sorrow and strife!
Thy fulness of pity no words can express;
All the sands of the seashore in number are less.
2. The flowers in their beauty spring up at Thy feet,
Attend all Thy steps and o'ershadow Thy seat;
On all who surround Thee a radiance is shed
By the halo of light that encircles Thy head.
3. Like the sun, when full-orbed in an unclouded sky,
Thy beams cause all shadows and darkness to fly;
Thy mercy resembles a fathomless sea,
And to all it is offered impartial and free.
4. All toilers who struggle, all sufferers who grieve,
Thine arms are outstretched to help and relieve;
Through rough paths of Karma they guide to the Rest
Of peaceful Nirvana, the Home of the Blest.
5. Like a Shepherd Thou watchest with tenderest care,
In Thy bosom the wayward and wandering dost bear;
The friendless and helpless, the outcast and weak
Thou dost ever, and ever, and everywhere seek.
6. Compassionate Saviour, O help us to heed
The laws of Thy Path, which to righteousness lead;
Thy wisdom and goodness assure us of Rest
In the Home of the Holy—Nirvana the Blest.—*Amen.*

SELECTION XXXI.

(Arranged from Brahmanic-Buddhist Hymns.)

1. O blessed Nirvana! what language can tell
The beauty and glory which there ever dwell!
The secrets of knowledge unveiled we behold
And treasures of Wisdom more precious than gold.
2. In that Land of the Blesséd the flowers never fade;
Each terraced ascent is of diamond and jade;
The law of perfection is sung by each bird,
In garden and meadow their music is heard.
3. From all worlds assembled redeemed souls are found,
Transfigured with virtue and wisdom profound;
They cease not to wonder, nor cease to make known
Nirvana, the land of the great Diamond Throne.
4. Their forms all ethereal, all spotless and bright,
Resplendent with beauty and radiant with light;
Around them green fields, above them clear skies;
No sun ever scorches, no cold winds arise.
5. All errors corrected, all mysteries made clear,
Their peace is unruffled by sin or by fear;
And the truth, that before was by darkness concealed,
Like a gem without fracture or flaw is revealed.
6. Through numberless Kalpas their time flows along
In missions of mercy, and not idle song;
For endless compassion, and not endless rest,
Is the glory and joy of Nirvana the Blest.—*Amen.*

GRECIAN SCRIPTURES—GENERAL SELECTIONS

DI-OS: *Heaven-Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

EVERY man is created with two sets of eyes, those of the body and those of the soul. The eyes of the soul are never open while one remains in the animal or sensuous stage of development; only as one rises into the stage of spirituality are these inward eyes quickened into clear vision; until then soul-blindness is the condition of man as of the beasts below and around him. The World of Reality is, to these, as if it were not; only the palpable exists and all else is non-existent. But those who are twice-born, who have risen to the spiritual stage, find the eyes of the soul open and rejoicingly see a new world—the World of Reality, full of Beauty and Truth, of which all palpable objects are only transitory and imperfect manifestations.

2. We sing that eternal, wise, all-perfect Love, which brought order out of chaos; the empyrean, the earth, the ocean, all that is, all that has been, and all that will be was and is contained in His fruitful bosom. He is first and last, the beginning and the end; all beings derive their origin from Him. He is Primeval Parent, Immortal Virgin, Eternal Life, the Energy of All Things; He is the One Power, the One Ruler; He is Divine Mind, Infinite Wisdom, Universal Love.

3. The One Supreme Intelligence acts with order, proportion, and design; the Source of all that is good and just. He is Eternal Being, manifest in matter, but without extension, division, parts, or succession. He understands every thing and gives life to all. Such is the genuine teaching which has happily escaped the wreck of Truth upon the rocks of vulgar errors and poetic fables.

4. The Author of all things is too great to owe existence to any other than Himself; nothing is hidden from His sight; night and slumber never weigh upon that Infinite Eye which alone looks upon the Truth. By Him we see, from Him we have all we possess. Giver of all good, Ordainer of all that is and of all that will be; it is He who makes all, and who gives all. In Him are the beginning, the end, the measure, and the destiny, of everything.

5. He is, by nature, the Father of men; and all best men He calls His sons. When we sin, He does not turn from us; He is not angry; He

never leaves us, and consequently He does not return to us when we repent; all this is human, and quite foreign to the Divine. We separate ourselves from Him by departing from that course which is in harmony with His nature; by restoring our original nature we return to fellowship with Him, and the act of our own return we ascribe to Him as if He came back to us.

6. O Giver of all blessings, preserve us from error! Remove all shadows from our minds, and enable us to follow the laws of that Eternal Reason by which Thou guidest the world. Thus honored by a knowledge of Thy righteous laws we may be enabled to honor Thee as feeble mortals should, and to offer Thee incessant hymns of praise; for neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Wisdom and Love that preside over all Nature.

SELECTION II.

THE One from whom all things flow and to whom they all ultimately tend, is The Good. The universe belongs to Him, and He will not neglect what is His own. He cannot be called a wise physician who only attends to the body in general, and not to particular parts; nor do governors of cities, or masters of families, neglect small things. Let us not then suppose that He who is wisest of all, is less wise than men. He is the Shepherd of Mankind, taking care of them as a shepherd does of his sheep. He provides for all things, the smallest as well as the greatest.

2. The Architect of the World, the Father of the Universe, the Creator of Nature, the Sovereign Beauty, the Supreme Good, the Ruling Mind orders all things and penetrates all things. He made the heavens and the earth. He is the Original Life and Force of all things in the ethereal regions, upon the earth, and under the earth. He is Being, Unity, the Eternal, Good. He is pre-eminently the same in the invisible world that the sun is in this visible world. He is Truth and all light is the reflection of Him; what light and sight are in this visible world, Truth and Intelligence are in the real, unchangeable world; as light and vision resemble the sun, but are not the sun, so Intelligence and Truth are to the Eternal Good.

3. The end and aim of all should be to attain to the Eternal Good, of whom the visible sun is a type and the material world, with all its host of ministering spirits, is a manifestation. As nothing is like the sun except through its influences, so nothing can resemble the Eternal Good except by an emanation of His divine light into the soul. He has never changed Himself, nor does He deceive others—either in visions or in discourse, or in signs, or when we sleep, or when we wake.

4. If we reflect that our own minds direct our bodies by their volitions, we must be convinced that

the Intelligence of the Universe in a similar manner disposes all things according to His pleasure. Can we imagine that our eyes are capable of discerning distant objects, and that His vision cannot at the same instant comprehend all things! Or that while our minds can contemplate the affairs of distant countries, the Supreme Understanding cannot attend at once to all the affairs of the universe! Such is the nature of the Deity that He sees all things, hears all things, is everywhere present, and constantly superintends all things.

5. He who disposes and directs the Universe, the Source of all that is fair and good, amid successive changes preserves the course of Nature unimpaired and to His laws all beings are subject: This Supreme Being, though invisible, is manifestly seen in His magnificent operations. Learn from the things which are produced, to infer the existence and nature of an Invisible Power whom all ought to reverence and obey. He sees and hears all things, is everywhere present, and takes care of all things; if men believed this they would abstain from all base actions, even in private; being persuaded that nothing they do could be unknown to Him.

SELECTION III.

Hail, Great Ruler and Father! Thou who hast many names—but art the Omnipotent One, the First of Immortals, the Sovereign of Nature; man is permitted to call upon Thee, and Thee we invoke. All things that exist are Thy offspring, imperfect images of Thy being, echoes of Thy eternal voice; to Thee will we sing hymns and praise Thee without ceasing.

2. The universe spread out above us, which seems to revolve round the earth, moves by Thy influence; at Thy command its motions are performed in silence. The infinite variety of souls that inhabit the earth, the sea, and the ethereal regions are subject to Thy wise control. The thunders are launched, and the lightnings flash from Thy powerful hand; and all Nature trembles. Thou governest all creation by unerring laws.

3. The wicked disturb the harmonious course of things; they seek for happiness, but do not comprehend Thy universal laws, which, by making them wise and good, would render them happy. They deviate from the path of what is beautiful and just, and recklessly pursue the objects that attract them; they pant after fame, they grasp at sordid treasures, they lust after pleasures that entice and deceive them. But Thou bringest order out of confusion, and guidest all to good. Thou Light of all, infuse light into the souls of men whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them.

4. Grant, we beseech Thee, Giver and Guide of all reason, that we

may always be mindful of the nature, of the dignity, and of the privileges wherewith Thou hast honored us; that we may act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes. Grant us all Thy assistance in forming and directing our judgment; and enlighten us with Thy truth, that we may discern those things which are really good, and having discovered them may love them and cleave steadfastly to the same. We pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding and know both Thee and man, and what is due to each.

5. Our Father, grant us to have few things, and to stand in need of none; grant whatever it is best for us to have. Give us all good, whether we ask it of Thee or not; and avert from us all evil, though we do not pray Thee to do so. Grant us to be beautiful in soul; may all that we possess of outward things be in harmony with those within; teach us to deem Wisdom the only riches; and give us only so much wealth as good and holy men can rightly employ.

SELECTION IV.

When we shall have laid aside the visible body we will rise, freed from mortality, and become inhabitants of the kindly skies. The visible body must descend to the dust; but the soul will not descend; being immortal, it will ascend on high, where it will enter a heavenly abode. Death does not differ at all from life; it is the Gate of Life.

2. Not by lamentations and mournful chants ought we to celebrate the departure of the good, but by hymns; for in ceasing to be numbered with mortals, they enter upon the heritage of a diviner life. It is impossible there should be perfect happiness in this life; but there is great hope that after death all may obtain what they most desire. This doctrine is not new, but has been known to many nations.

3. The body is a prison from which the soul must be released before it can arrive at the knowledge of things real and immutable; the soul is immortal and goes to other immortals, to give an account of its actions. Can the soul be destroyed? No. If, in this present life, it has shunned being governed by the body and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, it then departs to that which resembles itself: to the Invisible, the Divine, the Wise, the Immortal? On its arrival there it is freed from errors, ignorance, fears, wild passions, and all other human evils and passes the future of its existence with the Immortals.

4. Those who have lived a holy life, when they are freed from this earth and set at large, as it were

from a prison, will arrive at a Pure Abode and live in happiness through all the future; they will arrive at Habitations more beautiful than it is easy to describe.

5. The soul, which cannot die, merits all the moral and intellectual improvement we can possibly give it; a spirit formed to live for ever should be making continual advances in virtue and wisdom. All well cultivated minds regard the body merely as a temporary prison. At death, all pure souls are conducted by loving guardians to the heights of Heavenly Felicity, and become associates of the wise and good of all ages.

6. Is it not strange that after all has been said to convince you otherwise, you still think these bodies to be identical with our real selves! Bury my body where you please; but do not mourn over it, as if it were any longer a part of me. It would be strange for us not to be grieved to die if we did not think we should go to the wise and good, and dwell with those who are better than any who are here. That we shall go to those who are perfectly good we can assert positively, if we can assert anything of the kind. Be assured that we hope to go and dwell among the good. Let us entertain a good hope that something awaits all who die, but that it will be better for the virtuous than for the workers of evil; this has been said by the best of teachers long ago.

SELECTION V.

THE wise preserve in their own bosoms the Sacred Flame which enlightens them, though winds may blow and tempests roar without; for they carry within them the unwritten but Divine Law. No one was ever truly great without Divine Inspiration; whatever good we do let us ascribe it to Divine Inspiration. Statesmen and enthusiasts, who by their speeches and deeds incite men to noble activities, are divinely inspired. All who aspire after what is noble and pure are divinely inspired.

2. One should never pray for any special thing, because every one is ignorant of what is really best for him. There is need of much forethought in order that one may not unconsciously pray for evils while he thinks he is praying for good. Prayer is the ardent turning of the soul toward the Supreme Good; not to ask any particular good, but Good itself. We often mistake what is pernicious and dangerous for what is useful and desirable; therefore let us remain silent till He who is the Supreme Good removes the clouds from our eyes and enables us to see, by the light He gives, what is really good; not what appears to us to be good.

3. The Divine Nature is not to be seduced by presents, like a corrupt judge; it would be a dreadful thing indeed if the Deity looked to gifts and sacrifices, and not to the soul. To say that He is easily appeased is

to compare Him to wolves or dogs, which are pacified by giving them a portion of the plunder. Let no one who does not wish to become odious to Him perpetrate, either by word or deed, any falsehood, or fraud, or adulteration in any thing, when calling on His name.

4. He who takes care of the Universe has arranged all things for the safety and good of the whole; the most beautiful thing in human life is attainment to a resemblance of the Divine Beneficence. It is not life to live for one's self alone; let us help one another. Every one ought to speak and act with such perfect integrity that none can have reason to doubt his simple affirmation. The perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend it; who would be willing to pass for unjust while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress but would continue steadfast in the love of justice, not because it is pleasant but because it is right.

5. Justice ought to be pursued for itself, not for rewards to spring from it; justice is itself the best reward to the soul. If a just man happens to be in penury, or to be afflicted with disease, or any other seeming evils these things issue to him in something good, either while he is living, or when he is dead; for he who earnestly endeavors to be just and to practice virtue is never neglected by the Supreme One. Whatever people may think of you, do that which you believe to be right; be alike indifferent to censure or praise.

SELECTION VI.

THAT which thou blamest in another, do it not thyself. Do not that to a neighbor which you would take ill from him. Speak evil of no one, not even of your enemies. We should do good to an enemy and make him our friend. One who is injured ought not to return the injury, as the multitude think; for on no account can it be right to act revengefully; therefore it is not right to return an injury or to do evil to any man, however we may have suffered from him. He who commits injustice is always more unhappy than he who suffers by it; no one will maintain that it is better to do injustice than to bear it.

2. Shun bad gains, those losses in disguise. The best thing is to do the present thing well. That family is the best who obtain not unjustly, keep not unfaithfully, and spend in a way that produces no repentance. Blessed are they who honor father and grandfather, mother and grandmother, worn down by age. The old ought to treat the young with benevolence, and all should be kind to children.

3. Not work, but idleness, disgraces men; labor is Nature's physician. Virtue is the health, the good habit, the beauty of the soul;

vice is its disease, its bad habit, its deformity. Is not he wretched who enslaves the divine portion of himself, his soul, to the unclean appetites of his body! Bodily enjoyment depends upon health, and health depends upon temperance. Strength of mind depends upon sobriety, for this keeps reason unclouded by passion. While the sensual man inflicts evil upon his friends he brings far more evil upon himself; not only to ruin his family but also to bring ruin on his own body and soul is the greatest wrong that any man can commit.

4. To fare well implies the partaking only of such food as does not disagree with body or mind; hence only those fare well who live temperately. The temperate man is dear to the Deity because he is assimilated to him. The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and vile.

5. True happiness consists in perfect health, a moderate fortune, and a life free from effeminacy and ignorance. A covetous man does not possess his wealth, his wealth possesses him. If a man makes money at the expense of his virtue he dishonors his soul; he sells honor for gold, and all the gold on earth is of no value compared with Virtue. The life of that man is best who endeavors to become as good as possible; and the man who enjoys most is he who feels that he is constantly advancing in Virtue.

6. There is no better way to true glory than to endeavor to *be* good rather than to *seem* so. Misfortunes come to us through excessive love of self; he misjudges things just, good, and beautiful, through thinking he ought always to honor what belongs to himself in preference to Truth. If you are handsome, do handsome things; if you are deformed, supply the defects of nature by your virtues.

7. Esteem it a great part of a good education to be able to bear with the lack of it in others. The discourse of a philosopher is vain if no passion of man is healed thereby. Let not the disgrace or punishment of a father fall upon any of his children. That commonwealth is happiest where the people mind the law more than they do the lawyers. Justice is the beginning of political equality, but brotherly love is the completion of it.

SELECTION VII.

In the ethereal regions is the Real World; all the objects on earth are merely images, or reflections, of the Realities of the Eternal World. The types of all things, as they come from the Divine Mind, are there; there all is beautiful, transparent, and harmonious; fruits of exquisite flavor grow spontaneously; rivers of nectar flow; the colors of all things are pure and brilliant. Those who

live there inhale light, as we breathe air; and the water they drink is purer than air.

2. We, who live in the deep abyss of the material world, imagine that we are in an elevated place and we call the atmosphere Heaven. It is as if one were looking at the sun or the stars from the bottom of the ocean, and, seeing them reflected through the water, should imagine that the sea itself was the sky.

3. A soul embodied on this earth is like a man imprisoned in a cave where the only light admitted comes from a fire that is burning above him and behind him; many objects pass and repass in the light, but the captive merely sees the shadows of those things reflected on the walls of the cave. He thinks those shadows are realities, and if he hears voices he thinks the shadows are speaking. When he is pulled up out of the cave he shuts his eyes at first, because the light is too strong for them; he needs to have practice to enable him to see real objects. First he sees only the shadows of men and things as if reflected in the water; then he begins to see things themselves, but better by night than by day; he sees the moon and stars better than the sun; gradually he is able to look at the sun itself and to see all things properly. Then he begins to understand that the Upper World is the real World; and thereafter, whenever he remembers his former dwelling in the cave, he rejoices in the change of his condition and he feels pity for those who are still imprisoned there. Nothing that could be offered him would tempt him to go back. If he were dragged back into the cave, he would be as much blinded by going out of light into darkness as he had been by rising out of darkness into light. But if he should tell those imprisoned in the cave that the things they saw there were not realities, but only shadows, they would say he had lost his sight by going up above.

SELECTION VIII.

THE soul is immortal, for whatever continually moves, by its own choice and will, is immortal. Every body which is moved from *without* is soulless, but that which is moved from *within,* and of itself, is a soul; this is the essential nature of a soul. If this be the case, that there is nothing else which moves itself except Soul, then the soul of man must be immortal. This may suffice with reference to its immortality.

2. But respecting the nature of the soul we may speak as follows: What it *is,* in its origin would require a divine exposition to tell, *but what it is like* a human and a shorter one; in this way, then, we will describe it: It is like the combined power of a pair of steeds and a charioteer; the steeds and charioteers of the perfected souls are good in themselves as well as of good extraction, but all lower beings are mixed. We all are charioteers and our ruling power drives the pair of steeds; of

these one is beautiful and of noble extraction, but the other is of opposite extraction and character; our driving, therefore, is necessarily difficult and troublesome.

3. Or it is like winged and wingless birds: souls that are perfect are winged and soar aloft, but a soul that has lost its wings is borne downward. Let us discover the cause of the loss of the wings, why they fall off from the soul; it is something of the following kind: The natural power of a wing is to carry up heavy substances by raising them aloft to the regions where the Immortals dwell, and of all the parts connected with the body it partakes most largely of that which is divine. But that which is divine is beautiful, wise, good, and every thing of that kind; by these qualities the wings of the soul are nourished and increased, but by what is base and vile they fall to decay and perish.

4. Before they had thus decayed and perished, while the soul was yet winged, Beauty was splendid to look on and, with that happy choir in company with the Supreme One and others of the Immortals, we beheld blissful sights, and were initiated into the most blessed mysteries. Moreover, we then in the pure light beheld perfect, simple, calm, and blessed visions; being ourselves pure and as yet unmasked with this which we now carry about with us and call the body, fettered to it like an oyster to its shell. This is a recollection of those things which the soul saw and enjoyed when dwelling with Deity, avoiding the things which we now say are realities and looking up to that which really is the true Reality.

5. The mind of the lover of Wisdom alone is furnished with wings, and his memory dwells on those things by the contemplation of which even the lowest things are divine. He who makes a right use of such memories as these, by constantly perfecting himself in holy activities becomes truly perfect; but on account of keeping aloof from sensuous pursuits and loving that which is divine, he is found fault with by the multitude as one out of his senses. It escapes the notice of the multitude that he alone is wise. To this, then, comes our argument respecting that kind of inspiration on account of which any one on seeing beauty in this lower world is reminded of true Beauty and begins to recover his wings; and, having recovered them, longs to soar aloft, but being unable to do so he looks upward like a bird despising things below, hence he is deemed to be affected with madness by those who are without aspiration.

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6. With respect to anticipation of higher things, as it seems, we appear to be inferior to swans; for when they perceive that they must needs die, though they have been used to sing before, they sing then more than ever; as if rejoicing that they are about to depart to that Diety

whose servants they are. But it is necessary that the aspiring man should be a perfectly good man, and that a good man should do whatever he does well and honorably; and he who does well shall be blessed and happy; while the wicked, who does ill, shall be wretched.

7. Therefore, we lay down these things and affirm that they are true. If they are true, then he who wishes to be happy must pursue and practice virtue and avoid every form of evil with all his might; and must endeavor never to stand in need of punishment, but if he does need it he must let justice be administered and punishment inflicted; otherwise he can not be happy. This appears to be the mark to which we ought to look for the guidance of our life, referring all private and public actions to this point: That justice and virtue may be ever present with him who will be blessed; not suffering his desires to get the mastery nor endeavoring to satisfy them, which is an irremediable evil that causes one to live like a robber. Such a one can neither be dear to any wise man nor to Diety; it is impossible there can be any communion between them, and where there is no communion there can be no friendship.

8. The well-ordered and wise soul is not ignorant of its present condition; but when death comes that which through passion clings to the body, after vehement resistance and great suffering, is with much difficulty led away by its appointed guide. And when it arrives at the place where the others are if it be impure every one shuns it, and turns away from it, and will neither be its fellow-traveller nor guide; so it wanders about, oppressed with every kind of helplessness, until certain periods have elapsed. But souls which have passed through life with purity and moderation, having obtained the Immortals for fellow-travellers and guides, each attains the place suited to it.

9. This law, respecting men always was and still is established among the Immortals; that one who has passed through life justly and piously, when he dies, should go to the Isles of the Blessed and dwell in happiness, free from evil; but that he who has lived unjustly and impiously should go to a place of retribution and justice.

SELECTION IX.

One who has really devoted his life to the practice of Virtue, when he is about to die, has confidence and entertains a firm hope that the greatest good will befall him in the other world. Can a soul when separated from the body be dispersed and destroyed, as some assert? Far from it. It is an ancient saying that souls departing hence exist there, and return hither again; if this is so, and the living are produced again from the dead, can there be any other consequence than that souls survive the body! Did not he

speak the truth who said: Who knows whether to live is not death, and to die life!

2. Consider it also thus: When soul and body are together nature enjoins the latter to be subservient and obey, the former to rule and exercise dominion; in this sense, which of the two appears to be divine, and which the mortal? Does it not appear to be natural that the divine should rule and command, but the mortal obey and be subservient? That which is immortal is also incorruptible; when death approaches the mortal part dies, but the immortal departs uncorrupted. The soul certainly is imperishable and souls will exist in the World of the Departed.

3. It necessarily follows that some such opinion as this should be entertained by genuine lovers of Wisdom, so that they should speak among themselves as follows: A by-path, as it were, leads us on in our researches undertaken by reason; because as long as we are encumbered with the body the soul is confined and we can never fully attain what we aspire to. The body subjects us to innumerable hindrances on account of its necessary support, and when diseases befall us they impede us in our search after that which is; the body fills us with passions and fears of all kinds, so that, as it is said in real truth, it is never possible for the soul to make any rapid advance. But purification consist in separating as much as possible the soul from the body, and in accustoming it to gather and collect itself by itself on all sides apart from the body; to dwell both now and hereafter delivered, as it were, from the shackles of the body.

4. This, then, is called death; this deliverance and separation of the soul from the body. Those who pursue Wisdom rightly are especially desirous of this very deliverance and this is the very study of all lovers of Wisdom, the deliverance and separation of the soul from the body. One who has endeavored throughout life to live as near as possible to death, when death arrives, would it not be ridiculous for him to fear or grieve!

5. In reality, then, those who pursue Wisdom rightly study to die; and to them, of all men, death is least formidable. Since they seek to subdue the body and to keep the soul supreme, would it not be irrational if, when death comes, they should not be glad to depart to that place where, on their arrival, they may hope to obtain that which they longed for throughout life? But they longed for Wisdom, and as many as rightly apply themselves to Wisdom, seem to have left all others in ignorance that they aim at nothing else than to die and thus be free from material encumbrances.

6. Does not the soul, when in this state, depart to that which resembles itself, the Invisible, the Divine, Immortal, All Wise? and on its arrival there is it not its lot to be free

from error, ignorance, fears, wild passions, and all the other evils to which human nature is subject? and shall it not, in truth, pass its eternal existence with the Immortals? But if the soul departs from the body polluted and impure, from having constantly held communion with it and having served and loved it, and been bewitched by it through desires and pleasures so as to think that there is nothing real except what is corporeal, what one can touch and see, or drink and eat, or employ for sensual purposes; but as to what is obscure and invisible to the bodily eyes, what is spiritual and apprehended by reason, having been accustomed to hate and shun this, can a soul thus affected depart from the body free and uncontaminated? Shall not they be most happy and go to the best place who have practiced those social and civilized virtues which we call temperance and justice, which are produced from habit and exercise?

SELECTION X.

It is not lawful for any one who has not pursued Wisdom and departed this life perfectly pure to pass into the rank of Immortals, but only for the true lover of Wisdom. On this account, those who are truly wise abstain from all bodily desires, persevere in so doing, and will not yield to them; neither do they fear the loss of property or poverty as do the generality of men and the lovers of wealth; nor do they dread disgrace and ignominy or run from them, as do those who are lovers of power and honor. And temperance, also, which consists in not being carried away by the passions, but in holding them in contempt and keeping them in subjection, does not this belong to those only who subdue the body and live in the study of Wisdom? Would not this, then, be a sufficient proof with respect to a man who is grieved when about to die, that he was not a lover of Wisdom but a lover of his body? and this same person is probably a lover of riches and a lover of honor, one or both of these.

2. But it is right that we should consider this: If the soul is immortal it requires our care not only for the present time, which we call the earthly life, but for all time; and the danger would appear to be dreadful if one should neglect it. For if death were a deliverance from every thing it would be a great gain for the wicked to be delivered at the same time from the body and from their vices, together with the soul; but since it appears to be immortal, it can have no other refuge from evils and no safety except by becoming as good and wise as possible. He, then, is truly wise who considers most about his soul; who during this life disregards all the pleasures and ornaments of the body as foreign from his nature, thinking that they do more harm than good, and zealously applies himself to the acquirement of Wisdom; who

also having adorned his soul with its own proper ornament: temperance, justice, fortitude, freedom, and truth, thus waits for his passage to the World of the Departed as one who is ready to go whenever destiny shall summon him.

3. If this is true there is great hope for one who arrives thither to acquire in perfection that for the sake of which we have taken so much pains during our past life; so that the journey appointed may be set out upon with good courage by any one who thinks that his soul has been purified. If one does not believe that he shall go to Immortals who are both wise and good, he will naturally grieve at death; but they who hope to go amongst Immortals who are perfectly good are not troubled but entertain a good hope that something awaits them hereafter and, as was said long since, that it will be far better for the good than the evil. For the sake of these things we should use every endeavor to acquire Virtue and Wisdom in this life; for the reward is noble and the hope great.

4. To affirm positively that these things are exactly as described, does not become a man of wisdom; but that something of the kind takes place with respect to our souls and their habitations, since our soul certainly must be immortal, appears fitting to be believed and worthy the hazard of one who trusts in its reality; for the hazard is noble and it is wise to allure ourselves with such things as our holiest enchantments and highest aspirations. Persuaded by these reasons one should consider how to exhibit the soul before the Judge in the most healthy condition. Wherefore, disregarding the honors that most men value and looking only to the truth, we should endeavor in reality to live as virtuously as we can, and when we die, to die so. And we should invite all other men, to the utmost of our powers, to this life and this contest. Let us use as our guide the reasoning that has been made clear to us, which teaches us that the best mode of life is to live and to die in the exercise of Wisdom and its virtues; this let us follow, and invite others to do the same.

SELECTION XI.

Mankind in general do not care very much whether one is wise so long as he does not attempt to communicate Wisdom; but when they think one is seeking to make others wise, they are angry, either through envy or from some other cause. Call to mind the fact that to a sick man what he eats appears and *is* bitter, but to a man in health it is and appears the contrary; in order to cause it to appear otherwise there is no need to make either of them wiser than the other but we must endeavor to make the sick man change over to the other side, for the condition of health is better. In like manner we should endeavor to make an evil man change from evil

habits to good; for no one ever makes another who entertains false opinions change them to true ones; it is not possible to have opinions other than those by which one is, by his own character, affected; and these, to him, are always the true ones. A man who from a depraved soul forms opinions corresponding to it if he be changed to virtue will form different opinions of the same character.

2. It is necessary to observe that, in each of us, there are two ruling and leading principles which we follow wherever they lead: one being an innate desire of pleasures and the other an acquired character which aims at what is most excellent; these sometimes agree in us and sometimes are at variance, sometimes one gets the upper hand and at other times the other. When one's character, with the aid of reason, leads to that which is best and gets the upper hand, we give it the name of temperance; but when depraved desire drags us irrationally to pleasures and rules within us, this ruling power takes the name of excess. Excess has many names, even as it has many forms; of these, the one that happens to get the predominance gives its own name to the person who possesses it; and that neither honorable nor worth acquiring.

3. With respect to what is just and unjust, holy and unholy; some insist that none of these have by nature an essence of their own but that what appears to the community to be true, that becomes true at the time when it so appears, and so long as it appears only. But is not Holiness itself the same with itself in every action? again, is not impiety, which is contrary to all Holiness, in every case similar to itself, and has not every thing that is impious some one character with respect to impiety? Let us remember to teach that not one or two from among many acts are holy, but that character itself is either holy or unholy. Show your character, what it is, in order that looking to it and using it as a model we may be able to say that such a thing, of all that you or any one else does, is holy or unholy!

4. Consider, also, whether that which is noble and good is not something else than merely to save and be saved; and whether that principle, that one should live as long as one can, is not to be given up by one who is truly a wise man. Life should not be too fondly loved; leaving all things to the care of the Diety one should consider this: by what means he may pass the remainder of his life in the best possible manner. There is a law that those who have really set out in the heavenward path should never again enter on darkness and the downward paths but that, passing a splendid life, they should be happy walking with each other; and that, for their love's sake, whenever they become winged they should be winged together.

5. The better part of ourselves having prevailed so as to lead us to a well-regulated mode of living and to Wisdom, we may pass life here in bliss and concord. Having obtained the mastery over ourselves and being orderly, through having brought into subjection that part of the soul in which vice is engendered, and having established virtue, such as these shall be declared victorious in the Eternal Contest; a greater good than which, neither human aspiration nor divine inspiration can possibly bestow on man.

6. O beloved Omnipresence, and all ye other divinities of this place! grant us to become beautiful in the inner man, and that whatever outward things we have may be at peace with those within. May we deem the wise man rich, and may we have such a portion of gold as none but a prudent man can either bear or employ.

SELECTION XII.

THERE are two models in the nature of things; one divine and most happy, the other ungodly and most miserable. They who do not perceive that this is the case, through stupidity or extreme folly, unconsciously to themselves become similar to the latter by unjust actions and dissimilar to the former; wherefore they are punished by leading a life suited to that to which they are assimilated. If we tell them that unless they abandon this unjust manner of living that place which is free from all evil will not receive them when dead, but that as here they lead a life resembling themselves so in like manner there they will associate with evil, to these things they will listen as the extravagances of foolish men.

2. Let us describe the truth as follows: the Diety is never in any respect unjust, but as just as possible; and there is not any thing that resembles Him more than the man who has likewise become as just as possible; for on this depends the true excellence of a man, or his nothingness and worthlessness. The knowledge of this is Wisdom and Virtue, but the not knowing it is ignorance and vice. Therefore it is by far the best not to allow those who act unjustly or impiously to succeed by reason of wickedness; for they delight in commendations and think they are not valueless, mere burdens on the earth, but men such as they ought to be and useful to the world. The truth, then, must be spoken; they are so much the more what they think they are not, from not thinking that they are such; for they are ignorant of the punishment of injustice, of which they ought to be least of all ignorant. These have managed much the same as one, who being afflicted with the worst diseases, should contrive not to have his bodily maladies corrected or subjected to medical treatment; fearing to be burnt and cut because these

operations are painful, and ignorant of what health is and a good habit of the body.

3. Those who flee from punishment appear to do something of this kind: they look to the pain attending it but are blind to its utility, and are ignorant how much more miserable than an unhealthy body it is to dwell with an unhealthy soul, a soul that is corrupt and impious; so they do every thing that they may not be punished, nor freed from the greatest evil. Physicians generally allow persons in health to satisfy natural desires; as, for instance, when hungry to eat what they please or when thirsty to drink; but when ill they scarcely ever allow them to satisfy themselves with what they desire. The same method should be adopted with respect to the soul: so long as it is depraved, unjust, unholy, one ought to restrain it from the indulgences of its desires and not permit it to do any thing except what will render it better. To restrain any one from what he desires is to punish him; to be punished, therefore, is better for the soul than to permit it to be intemperate, unjust, and unholy.

4. Therefore ought every man to accuse himself when he has done that which is unjust or unholy and not conceal the wrong, but bring it to light, in order that he may be punished and restored to health. He should compel himself to lay aside fear and, in a manly way, deliver himself up as to a physician to be cut and cauterized; pursuing the good and the beautiful, without paying any regard to what is painful. If he has committed a wrong worthy of stripes he should deliver himself up to be beaten; if of bonds, to be bound; if of a fine, to pay it; if of exile, to be banished; if of death, to die; being himself the first accuser of himself for this very purpose, that, the wrong being exposed and punished, he may thereby be assisted to a life of virtue.

5. A truly wise man, then, will address the arguments he uses and all his actions to souls always directing his attention to this: that Holiness may be produced in the souls of his fellow-citizens, and unholiness banished; in short, that every virtue may be planted in them, but vice driven out.

6. Let us remember, then, the two methods for the cultivation of both the body and the soul: that one has reference to pleasure, the other to that which is best; the first method that looks to pleasure is ignoble, but the second endeavors to cultivate Wisdom as excellent both for the body and the soul.

SELECTION XIII.

THE soul of man is a portion of the Universal Love temporarily attached to a material body; embodied man has one part intelligent and rational which ought to have dominion over him and another subject to passion, irrational, extravagant, and

standing in need of direction and restraint. The sensual and irrational is distinct from the intellectual and rational part of the man, but is naturally disposed to hear and obey or to submit itself to be regulated according to rules and precepts, unless it has come to be utterly corrupted and vitiated by pleasures or by a luxurious way of living.

2. As for those who wonder how it should come to pass that that which is irrational in itself should yet become obsequious to the dictates of right reason, they seem to me not to have duly considered the force and power of reason; how great and extensive it is, and how far it is able to carry and extend its authority,—not so much by harsh and arbitrary methods as by soft and gentle means, which persuade more and gain obedience sooner than all the severities and violences in the world. Even the nerves, bones, and other parts of the body are destitute of reason; but yet no sooner do they feel the least motion of the will, reason commanding, though never so gently the reins, but all of them observe their proper order, agree together, and pay a ready obedience. For instance, the feet: if the impulse of the mind be to run, immediately they betake themselves to their office; or if the motion of the will be for the throwing or lifting up of any thing, the hands in a moment fall to their business in like manner.

3. When we see domestic animals by use, feeding, and teaching, brought to so high a degree of perfection as that they shall utter articulately some senseful words and by their motions, gestures, and all their actions, shall approve themselves governable and useful to us; after all this, can we doubt whether those faculties to which we owe our anger, our desires, our joys, and our sorrows, be of such a nature that they are capable of being obedient to reason, and so affected by it as to consent and become entirely subject to it. And these faculties are not seated without us, or separated from us, or formed by any thing which is not in us, or hammered out by force and violence; but as they have by nature their entire dependence upon the soul, so they are ever conversant and bred up with it; and also receive their final complement and perfection from use, custom, and practice.

4. The brutal and irrational part of the man being formed and moulded by right reason and by long custom or use has the noblest qualities imparted to it. Not that reason attempts to eradicate our passions, which is neither possible nor expedient, but only to keep them within due bounds, reduce them into good order, and so direct them to a good end. Reason seeks to generate moral virtue which consists in the well-ordering of passions and keeping them within measure, which she effects by wisdom and prudence;

bringing the faculties of that part of the man where our passions or appetites are seated to a good habit.

5. The office of Reason, governing our actions according to the order of Nature, is to correct the excesses as well as the defects of the passions, by reducing them to a true mediocrity. When, through effeminacy or indolence, the vehemence and keenness of the passions are so abated that they are ready to sink and fall short of the good at which they are aimed and directed, reason is then at hand exciting, and rousing, and pushing them onward; on the other hand, when passion lashes out too far or is hurried beyond measure, there also is the same reason ready to bring it again within compass, and put a stop to its career. Thus, prescribing bounds and giving law to the tendency of the passions, reason produces in the irrational part of man these moral virtues which are nothing else but the mean between excess and defect.

SELECTION XIV.

Temperance is that whereby reason governs and manages that part of man which is subject to the passions as it were some wild creature brought up by hand and made quite tame and gentle, having gained absolute victory over them, and brought them entirely under its dominion. But temperance is called continence when reason has only imperfect mastery over the passions, so that they still cause great pains and trouble, being perverse and continuing to struggle, not having wholly submitted themselves; so not without great difficulty does reason preserve its government over them, being forced to retain and hold them in, as it were, with the bit and bridle while the soul is full of agony, contentions, and confusion.

2. All of this we may illustrate by the similitude of the Chariot-horses of the Soul; One, being unruly, kicks and flings at him that is tractable and thereby so troubles and disorders the driver that he is forced sometimes to hold him hard in, and sometimes again to give him his head. From hence we may see why continence is not thought worthy to be placed in the number of perfect virtues but is taken to be a degree under virtue. A wise man is not continent, but temperate; for remorse, grief, and indignation always accompany continence; whereas, in the mind of a temperate person there is all over such an evenness, calmness, and firmness, that, seeing with what wonderful easiness and tranquility the irrational faculties go along with reason and submit to its directions, one cannot but call to mind that of the poet:

> Swift the command ran through the raging deep;
> Th' obedient waves compose themselves to sleep.

so in temperance, reason has quite repressed the vehement raging and furiousness of the passions.

3. Throughout the whole world all things are governed and directed, some by a certain habit, some by Nature, others by brutal or irrational impulse, and some again by that which has reason and understanding; of all which things man does in some measure participate, and is concerned in all the above-mentioned differences. He is contained by habit, and nourished by nature; he makes use of reason and understanding, but wants not his share of the irrational; for he has in him a native source of the passions, not as accidental but essential to him; they ought not therefore to be utterly rooted out, but only pruned and cultivated.

4. It is not the method of reason to tear up the passions indifferently, good and bad, useful and hurtful together; but rather, like the kind and careful husbandman who has a tender regard to the growth and improvement of fruit trees and plants, to cut away and clip off that which grows wild and rank, and to dress and manage the rest that it may serve for use and profit.

5. He that in pleasures and delights can prescribe bounds to his passions and desires, and in punishing offences can moderate his rage and hatred to the offenders, shall in one case merit the reputation of a temperate person, and in the other be accounted a man of justice without cruelty or bitterness. Whereas, if all the passions, if that were possible, were clean rooted out, reason would grow sensibly more dull and inactive than the pilot of a ship in a calm.

6. Agreeably hereunto a famous instructor of youth was in the right, when he professed that he would bring it to pass that youths under his care should take a pleasure and satisfaction in good, and have an abhorrence for evil; than which there cannot be a greater and nobler end of the liberal education of youth proposed or assigned.

SELECTION XV.

How much trouble those give themselves who raise and maintain this strange question: How a man can ever become virtuous and be quite unaware of the process; ever by little and little, now adding something, and now subtracting or removing something, could advance to the aggregate perfection of virtue. They affirm the change from bad to good is so quick and sudden that he that is extremely vicious in the morning may become eminently virtuous at night; or that any one going to bed wicked might rise a virtuous man next morning.

2. That any person should be changed suddenly from one sex to another would be as improbable as that one from an indolent, unthinking, debauched fellow, should become suddenly a wise, prudent, and valiant hero; or from a sottish bestiality advance to the perfection of divine life. On the contrary the change from bad to good is discern-

ible, not as if one were drawn out of a pit on a sudden but, as a slow succession of steps and advances.

3. As in the art of navigation: When seamen hoist sail for the main ocean they give judgment of their voyage by observing together the space of time and the force of the wind that driveth them, and compute that, in all probability, in so many months, with such a gale, they have gone forward to such or such a place. Just so it is in the pursuit of Virtue; he that is always at his business, constantly upon the road, never makes any stops or halts, nor meets with obstacles and lets in the way, but under conduct of right reason travels smoothly, securely, and quietly along may be assured that he has one true sign of a progress toward being truly virtuous.

4. Astronomers tell us that planets, after they have finished their progressive motion, for some small time acquiesce and become stationary, as they term it. Now in the pursuit of Virtue it is not so; there is no point of rest or acquiescence during the whole procedure, for the nature of progress is to be always advancing, more or less. The scales in which our actions are, as it were weighed, cannot at all stand in equilibrio; but our soul is continually either raised by the addition of good, or cast down with the counterpoise of evil. Every wise man contends with evil continually, day and night, and is perpetually upon guard; and if one can be assured that he maintains a constant combat with vice, is always at enmity with it and never so much as come to terms or accepts any diversions or avocations (as so many heralds from the enemies' camp) in order to a treaty with it, then he may with a great deal of confidence and alacrity go on with the management of his warlike expedition; and very reasonably may expect a final conquest, and enjoy a crown of righteousness for his reward.

5. It is another very good argument to prove that by labor and exercise you have shaken off all stupidity and sluggishness of temper, and that you are arrived at a perfection of virtue, if for the future your resolutions be more firm and your application more intense than they were when you first set out. This appears true if you but observe its contrary; for it is a very bad sign if, after a small time spent in trial, you find many and repeated intermissions, or your affections yielding or cool in the pursuit.

6. All this may be illustrated by what is observable in the growth of a cane: at first it appears above ground with a full and pleasing sprout which, by little and little, and by a continued and equal distribution of matter, rises to a very great height; toward the root you may observe that there are formed certain steps and joints which are at a considerable distance from one another, because there the juice is plentiful and strong; but toward the

top the nutrimentive particles vibrate and palpitate, as if they were quite spent with the length of their journey, and thereupon you see they form themselves many small, weak, and tender joints, as so many supports and breathing-places.

7. So it is with those that pursue Virtue: at first setting out they take long steps and make great advances; but if, after some attempts, they perceive not in themselves any alteration for the better and meet with frequent checks and oppositions the farther they go, ordinarily they faint; make any excuses to be off from their engagement; despond of ever going through with it; and thereupon proceed no farther, as is the case with many. But he that is winged with desire flies at the proposed advantage, and by a stout and vigorous pursuit cuts off all pretences of delay from crowding in upon him or hindering his journey.

8. From these instances we may collect this great truth: Whenever we do, by setting the comforts of virtue and the difficulties and errors of study one against the other, perceive that we have utterly expelled all emulation, jealousy, and everything else that uses to disturb or discourage men, we may then assuredly conclude with ourselves that we have made laudable progress. Whoever examines his own failings with the greatest severity, impartially blames or corrects himself as often as he does amiss, or (which is almost as commendable) grows firmer and better by present advice as well as more able to endure a reprimand for the future, seems most truly and sincerely to have rejected and forsaken vice.

SELECTION XVI.

It is certainly our duty to avoid all appearance of evil and to be ashamed to give occasion even to be reputed vicious; yet evil reports are so inconsiderable to a wise man, that, if he have a greater aversion to the nature of evil than to the infamy that attends it, he will not fear what is said of him abroad nor what calumnies are raised, if so be he be made the better by them.

2. Nor is it enough that one take care of all his discourses and words; but he ought also to observe that the whole tenor of his actions be guided by profit rather than vain pomp, and by truth rather than ostentation. A true lover of Wisdom, who has attained both the habit and exercise of Virtue, sits down self-contented and applauds himself in private, neither needing nor desiring encomiasts or auditors from abroad. They who are desirous of praise and applause were never near spectators of Virtue, never saw her in her noble, royal dress, but only have had some transient sight of her in a dream or an empty, airy phantasm; indeed, they expose their actions to the public, as painters do their pictures, to be gazed at and admired by the idle multitude.

3. One true sign of a proficient in Virtue is: When the proficient has given any thing to his friend or done any charity he keeps it to himself and does not report it to anybody; if he has voted right against a majority of biased suffragans, withstood the dishonest attempts of some rich and powerful man, generously rejected bribes when offered, abstained from inordinate drinking when athirst and alone; or at night, when none sees or knows what he does, if he has conquered the fiercest passions and, in all these, has contained himself from speaking of them or in company boasting of his performances, this is a true sign of a proficient in Virtue. Such a one as can prove and try himself by himself, and be fully satisfied in the verdict of his conscience as an unexceptionable witness and spectator of what is right and good, shows plainly that his reason looks inward and is well rooted within him, and that he is accustomed to take satisfaction from himself.

4. Those that are concerned in the business of the fields are always pleased to see those ears of corn which decline, and by reason of their fulness bend downward to the earth; but look upon those as empty, deceitful, and insignificant, which, because they have nothing in them, grow bolt upright and appear above the rest. So it is amongst those who seek Wisdom: those that are most empty-headed or have least firmness and solidity, have always the greatest share of confidence, formality, and stiffness in their address; look largest, walk with the most state, and top upon and condemn others, with the highest arrogance and severity of any living. But when once their brains begin to fill and become well poised with solid notions, they look down into themselves and quite lay aside that insolent and arrogant humor, which is excusable only in those who are very young.

5. Most of those that are to be initiated in the ceremonies of their temples run with a great deal of noise, clamor, and rudeness; but when the solemnity is realized there is profound silence and religious fear. So it is with beginners in the pursuit of Wisdom: you perceive a throng with noise and pother about the doors by reason that they press thither rudely and violently for reputation more than for learning; but all who manifestly see the great light, as if some royal shrine were opened unto them, are struck with silent admiration and begin, with humility and a reverent composure, to comply with and follow the divine oracle.

6. That which was said in another case is very apposite to this sort of men: Those that went to genuine Philosophers for teaching and steadfastly adhered to their guidance were first of all wise in their own esteem, next boastful lovers of Wisdom, then popular orators, and (at last in course of time) plain

commonsense men; for the longer they applied themselves to study and to the pursuit of Wisdom so much the more all vanity, pride, and pedantry abated in them, and the nearer they came to downright honest men.

7. Proficients in Wisdom, who have already laid the golden solid foundation of a virtuous life as of a sacred and royal building, take especial care of the whole work; examine and model every part of it according to the rule of Reason; believing that the hardest work remains for them to do whose nails must touch the clay, that is: To lay the top stone is the great business and masterpiece of the work. The last stroke gives beauty and perfection to the whole.

SELECTION XVII.

Sooner will an empty ship in a storm at sea admit of a pilot from without than a man tossed with anger and rage listen to the advice of another, unless he have his own Reason first prepared to entertain it. It is an easy matter to stop the fire that is kindled only in candle-wick or a little chaff, but if it have once taken hold of matter that hath solidity and thickness it soon inflames and consumes. So he that observes anger while it is in its beginning and sees it by degrees smoking and taking fire from some speech or chaff-like scurrility, needs no great pains to extinguish it; oftentimes can put an end to it only by silence or neglect. He that adds no fuel to the fire hath already as good as put it out; so he that doth not feed anger at the first, nor blow the fire in himeslf, hath prevented and destroyed it.

2. When the sea is so tossed and troubled with winds that it casts up moss and sea-weed, they say it is purged; but those impure, bitter, and vain words which anger throws up when the soul has become a kind of whirlpool, defile the speakers and fill them with dishonor; they also indicate that they always have had such things in them and still are full of them, only now they are discovered to have them by their anger. So for a mere angry word they undergo the punishment of being ever after accounted enemies, evil speakers, and of a malignant disposition. Such people can overthrow, and destroy, and cut down; but to restore, to save, to spare, and to bear with, is the work of gentleness and moderation. To strike the sting into one and to bite is the part of serpents and horse-flies.

3. The way which anger takes for revenge proves most ineffectual being spent in biting the lips, gnashing the teeth, vain assaults, and railings full of silly threats; it acts like children in a race, who, for want of governing themselves, tumble down ridiculously before they come to the goal toward which they are hastening. Barbarians poison their swords, but true valor has no need

of choler; anger and fury are weak and easily broken.

4. Neither ought any even in playing and jesting to give way to anger, for it turns goodwill into hatred; nor when they are disputing, for it turns a desire of knowing truth into a love of contention; nor when they sit in judgment, for it adds violence to authority; nor when they are teaching, for it dulls the learner and breeds in him a hatred of all learning; nor if they be in prosperity, for it increases envy; nor if in adversity, for it makes them to be unpitied if they are morose and apt to quarrel with those who commiserate them. On the other hand good temper doth remedy some things, put an ornament upon others, and sweeten others; and it wholly overcomes all anger and moroseness by gentleness.

5. If every one would always repeat the question to himself: "But am not I perhaps such a one myself?" turning his reason from abroad to look into himself and to put restraint upon his reprehension of others, he would not make so much use of his hatred of evil in reproving other men; seeing himself to stand in need of great indulgence. What is most truly shameful of all is that we do in our anger reprove others for being angry, and what was done amiss through anger we punish in our passion; therein not acting like physicians, but rather increasing and exasperating the disease which we pretend to cure.

SELECTION XVIII.

ATHEISM, which is a false persuasion that there is no Blessed and Incorruptible Being, tends to bring men to a sort of unconcernedness and indifferency of temper; but Superstition is a distempered opinion and conceit productive of such mean and abject apprehensions as debase and break a man's spirit. Atheism is false reasoning, Superstition is a disorder of the mind produced by ignorance and fear.

2. Every distemper of our minds is truly base and ignoble; some are accompanied with a sort of levity that makes men appear gay and erect, but all sorts of passions excite and urge the reason, forcing it by their violent stings. Fear, being equally destitute of reason and audacity, renders our whole irrational part distracted and unserviceable; but of all fears none so dozes and confounds as that of Superstition; for he that dreads Divine Powers dreads everything: the land, the sea, the air, the sky, the dark, the light, a sound, a silence, a dream.

3. Even slaves forget their masters in their sleep: sleep lightens the irons of the fettered; their angry sores, mortified gangrenes, and pinching pains allow them some intermission at night:—"Dear sleep, sweet easer of my irksome grief, Pleasant thou art! how welcome thy relief!" Superstition will not permit one to say this: it alone will give no truce at night nor suffer the poor

soul so much as to breathe, or look up, or respite its dismal thoughts for a moment; and when awake, these have not wisdom to slight and smile at all this, or to be pleased with the thought that nothing of all that terrified them was real; but they still fear an empty shadow that could never mean them any ill, and cheat themselves afresh at noonday.

4. He that dreads the Divine Government as that of a sort of inexorable and implacable Tyranny, whither can he remove! Whither can he fly! What land, what sea can he find where this Tyranny is not! Wretched and miserable man! in what corner of the world canst thou so hide thyself as to think thou hast now escaped! Slaves are allowed by the laws, when they despair of obtaining their freedom, to demand a second sale in hopes of kinder masters; but Superstition allows of no change of Master. He who dreads his own and his ancestors' Guardian, quivers at his Preserver and benign Patron, trembles and shakes at Him of whom he asks wealth, plenty, concord, peace: Where shall he find a Master he will not fear!

5. A slave may fly to an altar, and many temples afford sanctuary to thieves; they that are pursued by an enemy think themselves safe if they can catch hold on a sacred statue or shrine; but the superstitious fear, quiver, and dread most of all there where others take greatest courage. Death itself, the end of life, puts no period to this vain and foolish dread; for it transcends those limits and extends its fears beyond the grave, adding to it the imagination of immortal ills and, after respite from past sorrows, it fancies it shall next enter upon never-ending ones. What gates of hell open themselves from beneath, rivers of fire present themselves to view, gloomy darkness appears full of ghastly spectres and horrid shapes with dreadful aspects and doleful groans together with judges and tormentors, pits and caverns, full of millions of miseries and woes! Thus does wretched superstition bring inevitably upon itself, by its fancies, those calamities which it seeks to escape.

SELECTION XIX.

ATHEISM is attended with none of the debasing fears and impious imaginings of Superstition, indeed, but its results ever have been lamentable and sad; to be blind or to see amiss in matters of this consequence cannot but be a fatal unhappiness to the mind, it being then deprived of the fairest and brightest of its many eyes: the knowledge of the Deity. The atheist hath neither a sense nor a belief in that Divine Good he might participate of, and which the superstitious both dread and fear. Atheism is an absolute insensibility which does not recognize Supreme Goodness, while Superstí-

tion is a blind heap of passions which imagine Good to be Evil.

2. Consider well the atheist and observe his behavior in things not under the disposal of his will: If he be otherwise a man of good temper he is silent under his present circumstances, and is providing himself with either remedies or palliatives for his misfortunes; but if he be a fretful and impatient man, his whole complaint is against Fortune; he cries out that nothing is managed here below either after the rules of a strict justice or the orderly course of a providence, and that all human affairs are hurried and driven without either premeditation or distinction!

3. This is not the demeanor of the superstitious; If the least thing do but happen amiss to him he sits him down plunged in sorrow, raises in himself a vast tempest of intolerable passions, presents his fancy with nothing but terrors and surmises until he has overwhelmed himself with groans and fears; he blames neither man, nor Fortune, nor the times, nor himself but charges all upon the Divine Power, from whom he fancies a whole deluge of vengeance to be pouring down upon him.

4. Again, when the atheist falls sick he reckons up and calls to his remembrance his several surfeits and debauches; his irregular course of living, excessive labors, or unaccustomed changes of air or climate. Likewise, when he miscarries in any public administration and either falls into popular disgrace or comes to be ill presented to his prince, he searches for the cause in himself and those about him.

5. On the other hand the fanciful superstitionist accounts every little distemper in his body or decay in his estate, the death of his children and crosses and disappointments in matters relating to the public, as immediate strokes of Heaven or as incursions of some vindictive demon; therefore he dares not attempt to remove or relieve his disasters, or to use the least remedy, or to oppose himself to them, for fear he should seem to oppose Heaven or to make resistance under correction.

SELECTION XX.

WHAT are esteemed the most agreeable things in human life are the holidays, temple-feasts, initiations, processions, with the public prayers and solemn devotions. Mark now the atheist's behavior here: He laughs at all that is done, with a frantic and sardonic laughter, and now and then whispers to a confidant of his: The devil is in these people sure, that can imagine a Deity can be pleased with these fooleries! but this is the worst of his disorders. The superstitious would fain be pleasant and gay, but cannot; the whole town is filled with odors of incense and perfumes, and at the same time a mixture of hymns and sighs fills these poor souls; they

look pale and shed tears, pray with faltering tongues, offer incense with trembling hands.

2. We cannot but wonder at those who charge Atheism with impiety and, at the same time, acquit Superstition. What! Is he that holds there is no Deity guilty of impiety and is not he that describes Him as the superstitious do even more guilty! Who would not rather people should say of him that there neither is nor ever was such a person, than they should say: He is an unsteady, fickle, froward, vindictive, and touchy fellow; if you invite others to sup with you and chance to leave him out, or if some business prevents you from waiting at his door with the morning salute, or if when you meet with him you do not speak to him, he will fasten upon you somewhere with his teeth and bite the part through; or catch one of your children and cane him; or turn his beast into your corn and spoil your crop!

3. Moreover, Atheism hath no hand at all in causing Superstition; but Superstition not only gave Atheism its birth but serves it ever since by giving it its best apology for existing, which, although it be neither a good nor a fair one, is yet the most specious and colorable. For men were not at first made Atheists by any fault they found in the heavens or stars, or in the seasons of the year, or in those revolutions or motions of the sun about the earth that make the day and night; nor yet by observing any mistake or disorder either in the breeding of animals or the production of fruits.

4. No, it was the uncouth actions and ridiculous and senseless passions of Superstition; her canting words, her foolish gestures, her charms, her magic, her freakish processions, her taborings, her expiations, her purgation, her inhuman penances and bemirings at the temples: it was these that led many to affirm, it would be far better there were no Deity at all than for Him to be delighted with such fantastic toys and such self-abuses of the votaries, or to be angry at all those who do not pacify Him with such devotions.

5. Better to have neither thought, nor imagined, nor heard any thing of a Deity than to have believed Him such as would be pleased with the blood of human sacrifices, and would account such for the most complete and meritorious of expiations! Better to have had downright Atheists for law-makers than those who have commanded the people to believe in such a Deity and to make such offerings to Him!

6. There certainly is no infirmity belonging to man that contains such a multiplicity of errors and passions, or that consists of such incongruous and incoherent opinions, as this of Superstition doth. It behooves us, therefore, to do our utmost to escape it, but withal, we

must see that we do it in all kindness with great wisdom and prudence.

SELECTION XXI.

THE slowness of the Supreme Being or His procrastination in reference to the punishment of the wicked has long perplexed men's thoughts; for it, indeed, becomes not the Deity to be remiss in any thing but more especially in the prosecution of the wicked; since they themselves are no way negligent or dilatory in doing mischief, but are always driven on by the most rapid impetuosities of their passions to acts of injustice. And it would seem that upon these considerations it is that wicked men encourage and give themselves the liberty to attempt and commit all manner of wickedness, seeing that the fruit which it yields is soon ripe and offers itself early to the gatherer's hand, whereas punishment comes late and lags long behind the pleasure of enjoyment.

2. These delays of Divine Justice or His slowness of execution takes away the belief in Providence; so that the wicked, perceiving that calamity does not presently follow every enormous crime but comes a long time after, look upon their calamity when it arrives as a misfortune; and calling it chance, not punishment, are nothing at all thereby reformed. Troubled indeed they are at the dire accidents that befall them, but they do not repent of the villianies they have committed. Whereas were the impieties, especially of enormous transgressors and heinous offenders scourged and repressed by immediate severity it would be more likely to bring them to a sense of their folly, humble them, and strike them with an awe of the Divine Being; whom they would thus find with a watchful eye beholding the actions and passions of men, and feel to be no dilatory but a speedy avenger of iniquity.

3. These objections the wise, after deep meditation, explain as follows: One that understands nothing of science finds it hard to give a reason why the physician did not let blood before but afterward, or why he did not bathe his patient yesterday but today, so it cannot be that it is safe or easy for a mortal to speak otherwise of the Supreme One than this: He alone it is who knows the most convenient time to apply most proper corrosives for the cure of sin and to administer punishments as medicaments to every transgressor.

4. First consider this: The Deity, when He in all His works and manifestations, placed Himself before the whole world as the Exemplar of all that is good and holy granted Human Virtue; by which man is, in some measure, rendered like Himself. Nature first kindled the sense of seeing within us to the end that the soul, by the sight and admiration of the heavenly bodies, being accustomed to love and embrace decency and order might be induced to hate

the disorderly motions of wild and raving passions, and avoid levity, and rashness, and dependence upon chance, as the sources of all improbity and vice. For there is no greater benefit that men can enjoy, than, by the imitation and pursuit of those perfections and that sanctity which is in Him, to be excited to the study of Virtue.

5. Therefore, the Creator, with forbearance, inflicts punishment upon the wicked; not that He is afraid of committing an error or of repenting should he accelerate His indignation, but to eradicate that brutish and eager desire of revenge that reigns in human breasts; and to teach us that we are not in the heat of fury to fall upon those who have done us an injury, like those who seek to gratify a vehement thirst or craving appetite; but that we should, in imitation of His mildness and forbearance, wait with due composure of mind before we proceed to chastisement or correction, till such sufficient time for consideration is taken as shall allow for the least possible chance of repentance.

6. If the forbearance and mercy of men when called to mind have power to mitigate the roughness and vehemency of wrath, much more beholding the Deity, with whom there is neither dread nor repentance of any thing, deferring His punishments to future time and admitting of merciful delay, should render us cautious and circumspect and lead us to deem as a divine quality of Virtue that mildness and long-suffering of which He affords us an example.

SELECTION XXII.

HUMAN punishments of injuries regard no more than that the party suffer in his turn and are satisfied when the offender has suffered according to his merit; which is the reason that they run after provocations, like dogs that bark in their fury, and immediately pursue the injury as soon as committed. But the Divine Justice pities the distempered soul and observes the inclinations of it, whether they be such as tend to repentance; and allows time for the reformation of those whose wickedness is neither invincible nor incorrigible.

2. The Deity well knows what proportion of virtue souls carry along with them from Himself when they come into the world, and how strong and vigorous their innate and primitive good yet continues; while wickedness buds forth preternaturally upon the corruption of bad diet and evil conversation; therefore He doth not make haste to inflict his punishments alike upon all. As for those who may be thought to transgress rather out of ignorance of what is virtuous and good than through choice of what is foul and vicious, He grants them time to turn; but if they remain obdurate He inflicts punishments upon them, for He has no fear lest they should escape.

3. There is no occasion either for the Deity or for men to inflict punishment even upon the most wicked and sacrilegious offenders, seeing that the course of their own lives is sufficient to chastise their crimes; because they remain under the consternations and torments attending all forms of wickedness.

4. The Supreme Being overlooks us, and deals to every one of us according to our deserts; and He is not such a waster of His time in trifles that if we had nothing of Divine within us, nothing that in the least resembles His perfection, nothing permanent and eternal, He would make so great account of us as to create us souls to blossom and flourish only for a day in a soft and tender body of flesh, without any firm and solid root of life; and then to be blasted and extinguished forever!

5. If nothing befalls the soul after the expiration of this life, but death is the end of all reward and punishment, we might infer from thence that the Deity is remiss in not swiftly punishing the wicked and depriving them of life. For if a man shall assert that only in the space of this present life the wicked are punished by the convincement that crime is a fruitless and barren thing, that it produces nothing of good, nothing worthy of esteem, nothing but the many great and terrible combats and agonies of the mind; the consideration of this would altogether pervert the soul.

6. But the soul surviving the decease of the body, the inference is stronger that it partakes of adequate punishment and reward; for during this mortal life the soul is in continual combat like a wrestler, but after all those conflicts are at an end it receives according to merits. What the punishments and what the rewards of past transgressions or of just and laudable actions are to be while the soul is thus alone by itself, is nothing at all to us that are alive; for either they are altogether concealed from our knowledge, or else we give but little credit to them.

7. But it is certain, in the regions prepared for holy souls, they conserve not only an existence agreeable to nature, but are encircled with glory:—

> "There the sun with glorious ray,
> Chasing shady night away,
> Makes an everlasting day,
> There souls in fields of purple roses play;
> Others in verdant plains disport,
> Crowned with trees of every sort,
> Trees that never fruit do bear,
> But always in the blossom are."

Rivers there without rude murmurs gently glide. There holy souls bear each other company, passing their time in commemorating things past and in the anticipation of and preparation for more glorious things to come. Another state there is of them who have led such vicious and wicked lives as to precipitate their souls into an Abyss of Misery,

> "Where sluggish streams of sable night
> Spout floods of darkness infinite."

This is the receptacle of the persistently wicked where they dwell hid under the veil of oblivion.

SELECTION XXIII.

THE most sovereign remedy against sorrow is our Reason; and out of this arsenal we may arm ourselves with defence against all the casualties of life. Our fortunes and our desires all are subject to mortality; all things in this world are in perpetual flux "Which no man can avoid with all his care."

2. What is it after all in Death that is so grievous and troublesome; and how comes it to pass that, when it is so familiar and as it were related to us, it should seem so terrible! How can it be rational to wonder if that cleaves apart which is divisible, if that melts whose nature is liquefaction, if that burns which is combustible; and so, by a parity of reason, if that perisheth which by nature is perishable. And when is it that death is not in us? As has been said: It is the same thing to be dead and alive, asleep and awake, a young man and decrepit; for these alternately are changed one into another.

3. The air which encompasseth us is a lively image of Life and Death; for it brings on the vicissitudes of night and day, of sleeping and waking. Death has been called a debt we are bound to pay, which is to be done calmly and without any complaint whenever the Creditor demands it; by this means we shall show ourselves to be of wise and sedate dispositions.

4. Nature, knowing the confusion and shortness of our life, has benevolently concealed the end of it from us; for if we were sensible of it beforehand those who have not yet learned Wisdom would pine away with untimely fear and sorrow and would die before their appointed time should come.

5. He has not spoken amiss who calls sleep the lesser mysteries of Death; for sleep is really an initiation into the Mysteries of Death. A wise man a little before his death fell into a slumber and his physician, rousing him out of it, asked him whether any thing ailed him; he calmly answered: Nothing, sir, only one brother anticipates another: Sleep before Death.

6. Death is like a needful journey and so is not an evil but the contrary; certainly it is the emphasis of happiness for one on a journey to be freed from encumbrances; so to be freed from the flesh and all those troublesome passions which attend it, which serve to burden the understanding and to darken it with all the folly that is incident to human nature, is certainly a blessing.

7. The body causes us incessant disquiet merely to supply its daily necessities, but if any diseases are coincident they hinder our contemplations and stop us in our reseaches after truth; besides it distracts us with irregular desires, fears, and vain amours, setting be-

fore us so many fantastic images of things that the common saying is here most true: On account of the body we can never become wise! For wars, popular seditions, and shedding of blood by the sword are owing to no other original than this care of the body and gratifying its unlawful appetites; we fight only to get riches, and these we acquire only to please the body; so that those who are thus employed have not leisure to be seekers of Wisdom.

8. And when we have retrieved an interval of time to seek after Wisdom, the body officiously interrupts us, is so troublesome and importune that we can by no means discern its nature; therefore it is evident that, if we will clearly know any thing, we must divest ourselves of the body and behold things as they are in themselves with the mind itself, that at last we may attain what we so much desire and what we do profess ourselves the most partial admirers of, which is Wisdom.

9. We cannot really seek and enjoy Wisdom till after death, as reason teacheth us; for if so be that we can understand nothing clearly as long as we are clogged with flesh, one of these things must needs be: Either that we shall never arrive at Wisdom at all, or only when the soul will exist by itself, separate from the body. And whilst we are in this life we shall make the nearest advances toward it, if we have no more to do with the body than what decency and necessity require; if we break off all unnecessary commerce with it and keep ourselves pure from its contagion, till the Deity shall give us a final release. Then being freed from all its follies we shall converse with intelligences as pure as ourselves, with unaided vision beholding Perfect Purity, which is Perfect Truth; for it is not possible that those who are impure can apprehend Purity or Truth.

SELECTION XXIV.

Every one should meditate seriously with himself, and have the concurrence of other men's opinions with his own, that it is not the longest life which is the best, but that which is the most virtuous. Such exclamations as this: The young man ought not to be taken off so abruptly in the vigor of his years! are frivolous, and proceed from a great weakness of mind; for who is it that can say what a thing ought to be? Poets celebrate those who have died young and propose them for examples of the most excellent of men, and as of Divine extraction.

2. Things have been, are, and will be done which somebody or other will say ought not to be done; but we do not come into this life to prescribe to it; we must obey the dictates of Him who governs the world and submit to the establishments of His Providence.

3. When people mourn over those who die, do they do it upon their own account or upon that of the de-

ceased? If upon their own, because they have lost that pleasure they thought they should have enjoyed in them or are deprived of that profit they expected then self-love and personal interest prescribe the measures of their sorrow; so that upon the result they do not love the departed one so much as themselves and their own interest. But if they lament upon the account of the deceased that is a grief easily to be shaken off, if they only consider that by their very death they will be out of the sphere of any evil that can reach them, and believe the wise and ancient saying: We should always augment what is good, and extenuate what seems evil.

4. It is objected here: The calamity was sudden, and I did not expect it! But thou oughtest to have considered the uncertainty of human affairs so that this event might not have come suddenly upon thee and taken thee unawares. As one of our poets has finely said:

This wholesome precept from the wise I learn,
To think of misery without concern;
Foresight of evils doth employ my mind,
That me without defence they may not find;
And though in ambuscade the mischief lies,
Kill me it may, but shall not me surprise.

5. Men condole with those who lose friends by untimely death because they were frustrated of their hopes; in the meanwhile they are ignorant that a sudden death doth not at all differ from any other, considering the condition of human nature. For when a journey is enjoined into a remote country, and there is a necessity for every one to undertake it and none hath liberty to refuse, though some go before and others follow, yet all must arrive at the same stage at last; so when we all lie under an obligation of discharging the debt we owe to Nature, called Death, it is not material whether we pay sooner or later.

6. Who knows but that the Deity, with a fatherly providence and out of tenderness to mankind, foreseeing greater sorrows, hath taken some purposely out of this life by an untimely death? So we should think that nothing has befallen them which they should have sought to shun; "for nought that cometh by necessity is hard."

7. It becomes men well instructed to consider that those who have paid their debt to mortality have only gone before us a little time; that the longest life is but as a point in respect of Eternity, and that many who have indulged their sorrow to excess have themselves followed in a small while those that they have lamented, having reaped no profit out of their complaints but macerated themselves with voluntary afflictions.

8. Since, then, the time of our pilgrimage in this life is but short we ought not to consume ourselves with sordid grief; so rendering ourselves unhappy by afflicting our minds and tormenting our bodies. But we should endeavor after a more manly and rational sort of life, and not

associate ourselves with those who will be companions in grief and by flattering our tears will only excite them the more; but rather with those who will diminish our grief by wise and generous consolation.

9. If the sayings of the wisest men are true, as there is probability to think, that honor and dignity are conferred upon the righteous after they are departed this life; and if, as it is said, particular regions are appointed for them to dwell in, we ought to cherish fair hopes that our righteous friends departed are numbered amongst those blest inhabitants.

10. There the sun shines with an unsullied light,
When all the world below is thick with night.
There all the richly scented plants do grow,
And there the crimson-colored roses blow;
Each flower blooming on its tender stalk,
And all these meadows are their evening walk.
11. Just we that distribution call,
Which to each man impartially doth fall;
It doth decide the dull contentious strife,
And easeth the calamities of life.
Death doth its efforts on the body spend,
But the aspiring soul doth upward tend;
Nothing can damp that bright and subtle flame,
Immortal as is He from whence it came.

ROMAN SCRIPTURES — GENERAL SELECTIONS

JO-VIS: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

AMID all the conflict of opinions there sounds through all the world one consenting law and idea, that there is One Ruler and Father of all. Do not blame the variety of representations; only let men understand there is but One Divine Nature, let them love One and keep Him in their thoughts.

2. The entire universe is overruled by One Being and by His reason and energy all things are governed and directed; He has been especially beneficent to mankind whom He has endowed with intelligence superior to other creatures. Nothing exists better than Reason, and Reason is the common property of Deity and of man; there exists therefore a primeval communion between the Divine Nature and the human.

3. Rain, O All Giver, rain down on the ploughed fields and on the plains! truly, we ought not to pray at all in this noble and simple fashion. Either the Supreme One has power or He has no power; if He has no power, why do we pray? If He has power, why not pray never to be anxious about events rather than that any particular event may take place?

4. How can the Almighty and Merciful Friend, who is always with us, take delight in religious ceremonies! Let us purge our mind and lead virtuous and honest lives; for this alone is pleasing to Him. His pleasure is not in magnificent temples but in the piety and devotion of consecrated hearts. Let us be sure not to admit any evil intentions into our hearts, that we may lift up pure hands to Heaven and ask nothing by which another may suffer harm.

5. He who knows himself must be conscious that he is inspired by a divine principle; he will look upon his rational part as a resemblance to the Deity and he will be careful that his sentiments and behavior should be worthy of this inestimable gift. There exists not any man, in any nation, who may not improve in Virtue if he adopts his own true nature as his guide; his own true nature in its genuine purity, not when it has been corrupted by evil customs.

6. Man is born for Justice; law and equity are not things established merely by opinion, they are insti-

tuted by Nature. We have no criterion to distinguish between a good law and a bad law, except our own Reason. One in full possession of his senses cannot suppose that Justice changes with opinions, and has no foundation in Nature.

7. In nothing is the uniformity of human nature more conspicuous than in its respect for Virtue; there is no nation in which kindness, benignity, and gratitude are not recommended; in which cruelty, arrogance, and unthankfulness are not reprobated and detested. This uniformity of opinions invincibly demonstrates that mankind were intended to form one fraternal association; in order to accomplish this the faculty of Reason must be improved, till it instructs us in all the arts of living well.

8. Every man has within himself the Judge of all the good or ill that he does; this it is that inspires him with great thoughts and gives him wholesome counsels. Keep this Divine Portion of thyself pure; look within, within is the fountain of good; there is the life, there is the man. The good man is a priest and a minister to that Divinity which dwells within him.

SELECTION II.

MEN may be parted from each other by travel, sickness, or death, but there is no possibility of separating from ourselves; what avails it that our consciences are hidden from men, when our souls are always open to the All-knowing One! Keep thyself simple, good, pure, kind, and affectionate; make thyself all simplicity. It is more beautiful to overcome injury by kindness than to oppose to it the obstinacy of hatred.

2. If we practice goodness not for the sake of its own intrinsic excellence but for the sake of gaining some advantage by it, we may be cunning but we are not good. He deserves disappointment who gives with the hope of return; the object of conferring a benefit should be the good of the receiver, without regard to favor or reward.

3. The true primeval law is eternal, immutable, and universal; it calls us to duty by its commandments and turns us away from wrong-doing by its prohibitions; we can take nothing from it, change nothing, abrogate nothing; it does not vary according to time or place; it is not different now from what it was formerly; it is not one thing today and another tomorrow; neither the senate nor the people have a right to free us from it. A crime is none the less criminal because there is no human law against it; the same eternal and unchangeable law embraces all times and all nations, because it proceeds from the Ruler and Father of all.

4. Nature has inclined us to love mankind, and this love is the foundation of law; Justice employs itself in the good of others. Let us not listen to those who think we

ought to be angry with our enemies and who believe this to be great and manly; nothing is more praiseworthy, and nothing more clearly indicates a great and noble soul, than clemency and readiness to forgive.

5. Will we not bear with our brother who has the All-loving One for his Father; who is His son as we are His sons of the same high descent? If he who injures does wrong, he who returns an injury does equally wrong.

6. Nature made us just that we might share our goods with each other and supply each other's wants; we can in no way assimilate ourselves so much with the beneficent disposition of the Creator as by contributing to the health, comfort, and happiness of our fellow creatures. This is the law of benefits between men: The one ought to forget at once what he has given, and the other ought never to forget what he has received.

7. The more a man becomes addicted to sensual pleasures the more completely is he a slave; people may call him happy but he pays his liberty for his delights and sells himself for what he buys. The way for a man to secure himself from wickedness is to withdraw from the examples of it.

8. Seek to converse in purity with your own pure mind; the first and highest purity is that of the soul. Cultivate genuine piety, and banish formality and costliness from the temples.

SELECTION III.

I AM a man, and nothing that concerns human beings is indifferent to me. By nature we are inclined to love mankind; take away this love and you take away all the joy of life, for men are born that they may mutually benefit one another. When one has studied the nature of things and has come to look upon himself as not confined within the walls of one city, or as a member of any particular community, but as a citizen of the Universe considered as a Commonwealth: amid such an acquaintance with Nature and such a grand magnificence of things, to what a knowledge of himself will he attain!

2. Give bread to a stranger in the name of the Universal Brotherhood, which binds all men together under the common Father of Nature. Nature fitted us for social life by planting within us mutual love; we are members of one great body, and we must consider that we were born for the good of the whole. Let us look upon the whole world as our country, and upon the Supreme Father as the Witness and Judge of our deeds; let us live and die with the testimony that we never invaded another man's freedom, and that we preserved our own.

3. The Universe is one great city full of beloved ones, Divine and human by nature and endeared to each other; all thinking beings have been made one for the other; they owe patience one toward another, for

all have one and the same nature. We are created especially for the sake of one another; we are made for coöperation, and to act against one another is contrary to Nature.

4. The good man remembers that every rational being is his kinsman; the law imprinted on the hearts of all men is to love the members of society as themselves; the eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father.

5. The truly wise teacher must know he is a messenger sent from the Supreme Father to instruct men concerning good and evil; he must tell them the truth without fear; he also must consult the All-wise One and attempt nothing without Him. A lover of Wisdom when smitten must love those who smite him, as he is the brother of all men. It is peculiar to man to love even those who do wrong; ask thyself daily to how many evil-minded persons thou hast shown a kind disposition.

6. If a man despises us it is his business to see why he does so, it is our business to do nothing that deserves contempt; let us still cherish the same benevolence for human nature in general, and for that man in particular. This virtue must come from Him who sees the inmost centre of men and tries their hearts; He knows that the truly good man is offended with nothing, and complains of nothing.

7. Geometry teaches us to measure acres; but we should be taught to measure our desires and to know when we have enough, how to divide with our brother and to rejoice in the prosperity of our neighbor. You teach us how to keep wealth, but we need rather to learn how to be contented if we lose it; the man who would be truly rich must not increase his fortune but retrench his desires.

8. Happy is the man who eats only for hunger and drinks only for thirst; who stands by his own opinions, and lives according to reason, and not according to fashion; who provides for whatever is necessary and useful, and expends nothing for ostentation or pomp. He who lives according to reason will never be poor, and he who governs his life by opinion will never be rich.

9. A man who depends upon fortune is anxious and constantly fearful of accidents; Virtue alone raises us above hopes, fears, and chances. A good man has happiness within himself, independent of fortune; a philosophic mind makes us peaceful by fearing nothing, and rich by coveting nothing.

SELECTION IV.

When we consider the faculties with which the human soul is endowed: its amazing celerity, its wonderful power of recollecting past events and its sagacity in discerning the future, together with its numberless discoveries in the arts

and sciences we must feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows that its activity must continue for ever. We must be induced to embrace this opinion, not only as agreeable to the best deductions of reason, but also in deference to the authority of the noblest and most distinguished philosophers.

2. This world is a place which Nature never intended for our permanent abode, and we should look on our departure from it, not as being driven from our habitation, but simply as leaving an inn. Oh, glorious day, when we shall leave this confused crowd to join the Divine Assembly of righteous souls! For we shall go not only to meet great men but also those whom we have loved, their spirits now looking back upon us, departed to that place whither they know we soon should come; and they have never deserted us; we have borne their loss with courage because we consoled ourselves with the thought that our separation would not be for long.

3. The way to Heaven which Nature marks out is secure and pleasant. There needs no train of servants, no pomp of equipage, to make sure our passage thither; no money or letters of credit are necessary for the expenses of that voyage; the graces of an honest mind will serve us on the way, and make us happy at our journey's end.

SELECTION V.

With respect to a Supreme Being there are some who say that such a being does not exist, others say that He exists but takes no forethought about any thing, a third class say that such a being exists but exercises forethought only about heavenly things and about nothing on the earth, a fourth class say that the Divine Being exercises forethought both about things on the earth and heavenly things but in a general way only; there is a fifth class who say: "We move not without Thy knowledge!"

Before all other things it is wise to inquire about these opinions, whether affirmed truly or not truly. If there be a Supreme Being how is it our proper end to follow Him? If He exists, but takes no care of any thing, how will it be right to follow Him? If indeed He does exist and looks after things, still if there is nothing communicated from Him to men, how even so is it right to follow Him? The wise and good man, considering all these things, submits his mind to Him who administers the whole, as good citizens do to the law of the state.

2. He who is receiving instruction ought to come to be instructed

with this intention: How shall I follow the All-wise One in all things? How shall I be contented with His administration? How shall I become free? Wise men say that we ought first to learn that there is such a Supreme One and that He provides for all things; also that it is not possible to conceal from Him our acts, or even our intentions and thoughts. The next thing is to learn what is His nature; for such as He is discovered to be he who would please and obey Him must try with all his power to be also. If He is faithful, man also must be faithful; if He is free, man also must be free; if beneficent, man also must be beneficent; if magnanimous, man also must be magnanimous; as being His imitators men must do and say every thing consistently with this fact.

3. All things are united in one, and earthly things have a natural agreement with heavenly things. How else so regularly as by Divine Command, when He bids the plants to flower, do they flower? when He bids them to send forth shoots, do they shoot? when He bids them to produce fruit, do they produce fruit? when He bids the fruit to ripen, does it ripen? when He bids them to cast down the fruits, do they cast them down? when He bids them to shed the leaves, do they shed the leaves? and when He bids them to fold themselves up and to remain quiet and rest, how else do they remain quiet and rest? But are plants and our bodies so bound up and united with the whole, and are not our souls much more? Our souls are so bound up and in contact with Him as to be parts of Him; and does not He perceive every motion of these parts as being His own motion, connate with Himself?

4. The All-wise One has given to every man a guardian angel to whom He has committed the care of the man; this guardian angel never sleeps, is never deceived. When, then, we have shut the doors and made darkness within, let us remember never to say that we are alone, for we are not; the All-seeing One is within, and our guardian angel is within also; and what need have They of light to see what we are doing!

5. To the Supreme One we ought to swear an oath as soldiers do to their ruler. They who are hired for pay swear to regard the commands of their ruler before all things; and we who have received so many and such great favors from our Supreme Ruler, shall we not swear obedience to Him, and when we have sworn, shall we not abide by our oath! And what shall we swear? Never to be disobedient, never to make any complaints, never to find fault with any thing that He has given, and never unwillingly to do or to suffer any thing that is necessary.

SELECTION VI.

HAS the Universe no Governor? A city or a family cannot continue to exist, not even the shortest time, without an administrator and guardian; and can so great and beautiful a system as the Universe be administered with such order without a Purpose, without a Guardian or a Governor! There is, then, an Administrator. What kind of Administrator and how does He govern? Who are we who were produced by Him, and for what purpose? Have we some connection with Him and some relation toward Him, or none?

2. For every thing which is or happens in the world it is easy to recognize a controlling Providence if one possesses these two qualities: the faculty of seeing what belongs to all persons and things, and a grateful disposition. If he does not possess these two qualities he will not see the use of things which are or, seeing them, will not be thankful for them, even when he does know them.

3. If Providence had made colors but had not made the faculty of seeing them, what would have been their use? None at all. On the other hand, if He had made the faculty of vision but had not made objects such as to fall under the faculty, what in that case also would have been the use of it? None at all. Suppose that He had made both, but had not made light? In that case, also, they would have been of no use. Who is it, then, who has fitted this to that and that to this? And who is it that has fitted the knife to the case and the case to the knife? Is it no one? From the very structure of things, which have attained their completion, we are accustomed to show that the work is certainly the act of some artificer and that it has not been constructed without a purpose; does, then, each of these things demonstrate the workman, and do not visible things and the faculty of seeing and light demonstrate a Supreme Artificer!

4. For other animals than man all things are provided for the body; not only food and drink, but beds also, and they have no need of shoes, nor bed materials, nor clothing; but man requires all these additional things. Why? Because animals were not made for themselves but for service and it was not fitting for them to be made so as to need many things. As soldiers are ready for their commander, shod, clothed, and armed, so Nature has formed the animals which are made for service, all ready, prepared, and requiring no further care. Consider also such facts as this: that milk is produced from grass, and cheese from milk, and wool from skins; who made these things or devised them? No one, you say. O amazing shamelessness and stupidity!

5. The All-wise One has introduced man to be a spectator of His works, and not only a spectator of

them but an interpreter; for this reason it is shameful for man to begin and to end where irrational animals do, but rather he ought to begin where they begin and to end where Nature ends in us; and Nature ends in contemplation and understanding, and in a way of life conformable to Herself. Take care, then, not to die without having been spectators of these things! But you do it not; rather do you sit trembling for fear that some things will happen, and weeping, and lamenting, and groaning for what does happen; and then you blame Providence.

SELECTION VII.

PROVIDENCE has not only given us faculties by which we shall be able to bear every thing without being depressed or broken, but, like a good Ruler and a true Father, He has given us these faculties free from hindrance, subject to no compulsion, unimpeded, and has put them entirely in our own power without even having reserved to Himself any power of hindering or impeding. Yet how many who have received these powers free and as their own use them not, do not even see what they have received or from whom; some being blinded to the Giver or not even acknowledging their Benefactor, and others through meanness of spirit betaking themselves to fault-finding and making charges against Providence.

2. All have powers and means for greatness of soul and manliness; and what words are sufficient to praise them and set them forth according to their worth! If we had right understanding would we do any thing else, both jointly and severally, than to bless Providence and to tell of His benefits! Ought we not when we are digging, and ploughing, and eating to sing this hymn: "Great is Providence who has given us such implements with which we shall cultivate the earth! great is He who has given us hands, the power of swallowing and digesting, imperceptible growth, and the power of breathing while we sleep!" This is what we ought to sing on every occasion, and to sing the greatest and most divine hymn for giving us the faculty of comprehending these things and using them in a proper way.

3. Well, then, since most of men have become blind, ought there not to be some one to fill this office and on behalf of all to sing hymns of praise to Providence! What better can we do than sing hymns of praise! were we nightingales, would we not do the part of a nightingale! were we swans, would we not do like a swan! but now we are rational beings and ought to praise Providence. This is our work; we ought to do it, nor desert the post so long as we are allowed to keep it; we should exhort all others to join in these same Songs of Praise.

4. Come, then, let us all gratefully observe these things and look to the faculties which we have; and

when we have looked at them, say: Bring now, O Providence, any difficulty that Thou pleasest, for we have means and powers given us by Thee!

SELECTION VIII.

WHAT is a man? The answer is: A rational and moral being. By the rational faculty, from whom are we separated? from wild beasts. And from what others? from sheep and like animals. Let us take care, then, to do nothing like a wild beast; if we do we have lost the character of a man. Let us see that we do nothing like mere animals; if we do, in this case also the man is lost. When do we act as mere animals? When we act gluttonously, when we act lewdly, when we act rashly, filthily, inconsiderately. To what have we declined? To animals. What have we lost? The rational faculty. When we act contentiously, and harmfully, and passionately, and violently, to what have we declined? To wild beasts. Consequently, some of us are great wild beasts and others little beasts of bad dispositions and habits. Two things are mingled in the generation of man: Body in common with the animals, and reason in common with the immortals; many incline to the kinship which is miserable and mortal, and some few to that which is divine and happy.

2. It is of necessity that every man uses every thing according to the opinion which he has about it; so it is that the few who think that they are formed for fidelity, and modesty, and a sure use of appearances, have no mean or ignoble thoughts about themselves; but with the many it is quite the contrary. For they say, "What am I, a poor, miserable man, with my wretched bit of flesh!" Wretched, indeed; but you possess something better than your bit of flesh. Why do you neglect that which is better, and why do you attach yourself to that which is lowest and least. Through this attachment to the flesh some become like wolves, treacherous and mischievous; some become like lions, bestial and untamed; but the greater part becomes foxes or other worse animals. For what else is a slanderer and a malignant man than a fox, or some other more wretched and meaner animal?

3. Some raise the question whether moral sense is contained in the nature of man; and yet these same persons would have do doubt that love of purity is certainly contained in it, and that man is distinguished from other animals by his desire for cleanness. For when we see any other animal keeping itself clean we are accustomed to speak of the act with surprise, and to add that the animal is acting like a man; on the other hand if one blames an ordinary animal for being unclean straightway, as if making an excuse for it, we say that of course the animal is not a human being. Thus we suppose that there is something su-

perior in man and that we first receive it from the Creator; but since He in His nature is pure, so far as men approach Him by reason so far do they possess a love of purity. It is impossible that man's nature can be altogether pure, being composed of such materials, therefore reason is applied it and reason endeavors to make human nature love purity.

4. The first and highest purity is that which is in the soul but men cannot discover impurity of the soul as they discover impurity of the body; as to the soul, what else could one find in it than that which makes it unclean in respect to the acts which are its own? Now the acts of the soul are movement toward an object or movement from it: desire, aversion, preparation, design, assent. What, then, is it which in these acts makes the soul impure? Nothing else than its own bad judgments. Consequently the impurity of the soul is the soul's bad opinions, and the purification of the soul is the planting in it of proper opinions; the soul is pure which has proper opinions, and in all its acts is free from pollution.

SELECTION IX.

If the things are true which are said by wise men about the kinship between the Creator and man, nothing else remains for us to do than, in reply to the question: To what country do you belong? never to say that we are Athenians or Corinthians, but that we are citizens of the world. For why say that you are an Athenian rather than that you belong to the small nook into which your poor body was cast at birth! Is it not plain that you call yourself an Athenian from the place which has a greater authority and comprises not only that small nook itself and all your family, but even the whole country from which the stock of your progenitors is derived down to you.

2. He who has observed with intelligence the administration of the world and has learned that the supreme and most comprehensive community is that which is composed of men and the Creator; and that from the Creator have descended not only his father and grandfather but all beings which are generated on the earth; and particularly rational beings who are by their nature formed to have communion with the Creator, being by their reason conjoined with Him; such a man should call himself a citizen of the world, son of the Eternal Father and Ruler and should not be afraid of any thing which happens among men? Kinship with Cæsar is sufficient to enable one to live in safety, and above contempt, and without any fear at all; but to have the Supreme Creator for our Ruler, and Father, and Guardian: shall not this release us from all sorrows and fears!

3. If a man should be able to assent to this doctrine as he ought, that we are all sprung from the

Creator in an especial manner and that He is the Father both of men and of the immortals, he would never have any ignoble or mean thoughts about himself. If one like Cæsar should adopt you as his son no one would be able to endure your arrogance; and if you know that you are a son of the Eternal One, will you not be elated?

SELECTION X.

It is difficulties that show what men are; when a difficulty falls upon you remember that the Deity, like a trainer of wrestlers, has matched you with a rough antagonist; For what purpose? That you may become a conqueror, which is not accomplished without great struggle. Whence comes good? from the will; whence evil? from the will; where is neither good nor evil? in those things which are independent of the will.

2. If any one, withdrawing himself from externals, turns to his own will to exercise it and to improve it by labor so as to make it conformable to nature, elevated, free, unrestrained, unimpeded, faithful, modest; if he has learned that he who desires or avoids the things the control of which are not in his power, that such a one can neither be faithful nor free but of necessity must change with them and be tossed about with them as in a tempest, and of necessity must subject himself to others who have the power to procure or prevent what he desires or would avoid; when he rises each morning if he observes and keeps these rules, bathes as a man of fidelity, eats as a modest man; if in every matter that occurs he seeks continually to be perfect, as the runner does with reference to running and the trainer of the voice with reference to the voice: this is the man who truly makes progress in Virtue.

3. This is important to study how one can rid his life of lamentation and of saying: Woe to me, and wretched that I am! and to rid it also of misfortune and disappointment; and to learn what death is, and exile, and prison, and poison, that he may be able to say when he is in fetters: If it is the will of the Deity that it be so, let it be so! and not to say: Wretched am I, have I at last come to this! Thus one ought to study to make desire and aversion free from hindrance, and free from all that he would avoid: I must die! if now, I am ready to die; if, after a short time, I will dine because it is the dinner-hour, after which I will die; How? like one who gives up what belongs to another. And what should one learn about pain, about pleasure, and about poverty? that to be naked is better than to wear purple robes and to sleep on the bare ground is better than to lodge in the soft bed of a king; as proof of this observe superior men of courage, tranquility, freedom, of healthy appearance

and compactness of body: There is no enemy near, they say, all is peace!

4. That which is best of all and supreme over all is the only thing which Providence has placed in our power: The right use of circumstances; other things He has not placed in our power. Was it because He did not choose? if He had been able He would have put other things also in our power, but He certainly could not; for as we exist on the earth and are bound to such a body and to such companions, how was it possible for us not to be hindered, as to these things, by externals.

5. What says Providence? if it were possible I would have made both your little body and your little property free and not exposed to hindrance; but now be not ignorant of this: Your body is not yours, it is only finely tempered clay; and it was not possible to exempt it from external limitations; I have given you a portion of Myself the power of pursuing an object and of avoiding it and the faculty of desire and aversion; in a word, the power to make right use of circumstances; if you will take care of this power and consider it your only possession you will never be hindered, never meet with impediments, you will not lament, you will not blame, you will not flatter any person. Do these seem to you small matters? be content with them and pray for help to the kindly Providence.

6. But now when it is in our power to look after one thing and to attach ourselves to it, we prefer to look after many things and to be bound to many things: to the body and to property, and to family, and to friends! Since, then, we are bound to so many things we are depressed by them and dragged down; for instance: When the weather is not fit for sailing we sit down and torment ourselves, and continually look out to see what wind is blowing: It is north; when will the west wind blow! when it shall choose, my good man, or when it shall please Providence; for He has not made you the manager of the winds. What then? we must make the best use that we can of the things which are in our power and use the rest according to their nature; what is their nature? as Providence may please.

7. What, then, happens when we think the things which are coming on us to be evils? it is in our power not to be afraid and not to be anxious! foolish one, have you not hands and did not Providence make them for you! has He given you nothing in the present case? has He not given you endurance? has He not given you magnanimity? has He not given you manliness?

8. What is that which is wanting? when you see an artificer and material lying by him, you expect the work. Here, then, is the artificer and here the material; what more do we want? the things accom-

plished that are in our power. Neither wealth is in our power, nor health, nor reputation, nor, in a word, anything else except the right use of circumstances; this is free from restraint, this is free from impediment; why, then, do we not finish the work!

SELECTION XI.

If any man opposes self-evident truths it is not easy to find arguments by which we shall make him change his opinion; this does not arise either from his strength or from a teacher's weakness; for when any man, though he has been confuted, is hardened like a stone, how shall we then be able to deal with him by argument!

2. There are two kinds of hardening: One of the understanding, the other of the moral sense; as when one is resolved not to assent to what is right nor to desist from what is wrong. What a shame is this! when one has received from nature measures and rules for the knowing of truth and does not strive to add to these measures and rules and to improve them, but just the contrary: endeavors to take away and destroy whatever enables us to discern the truth!

3. With regard to the soul, if one be in such a state as not to apprehend any thing or to understand at all, we think that he is in a bad condition; but if the senses of shame and modesty are deadened, this is by some even called strength! Do you comprehend that you are awake? I do not, the man replies, for I do not even comprehend when in my sleep I imagine that I am awake. Does this appearance, then, not differ from the other? Not at all, he replies. Shall we continue to argue with such a man! what fire or what iron shall we apply to him to make him feel that he is deadened! He does perceive, but he pretends that he does not; he is like a dead man, for he does not see his contradiction nor realize his stupid condition. Another who does see it but is not moved and makes no improvement is even in a worse condition; his modesty is extirpated, and his sense of shame, and his rational faculty is brutalized.

4. Is there no energy of the soul which is an advantage to one who possesses it, and a damage to one who has lost it? Have we not natural modesty? Does one who loses this sustain no damage or is he deprived of nothing? Has he lost nothing of the things which belong to him? Have we not natural fidelity, natural affection, a natural disposition to help others, a natural disposition to forbearance? One, then, who allows himself to be damaged in these matters, can he be free from harm and uninjured?

5. As to good and evil, and beautiful and ugly, and becoming and unbecoming, and happiness and misfortune, and proper and improper, and what we ought to do and what

we ought not to do: who ever came into the world without having an innate idea of them? Wherefore we all use these names, and we endeavor to fit the preconceptions to the several cases, thus: He has done well, he has not done well; he has done as he ought, not as he ought; he has been unfortunate, he has been fortunate; he is unjust, he is just! Who does not use these names? who among us defers the use of them till he has learned them, as he defers the use of the words about geometrical figures, or sounds? The cause of this is that we come into the world already taught as it were by nature.

6. How are we constituted by nature? free, noble, modest; for what other animal blushes? what other is capable of receiving the impression of shame? we are so constituted by nature as to subject pleasure to these things, as our masters, in order that they may call forth our activity; in order that they may keep us constant in a character which is conformable to nature. He who knows not who he is, and for what purpose he exists, and what is this world, and with whom he is associated, and what things are the good and the bad, and the beautiful and the ugly; and who neither understands discourse nor demonstration, nor what is true nor what is false; and who is not able to distinguish them; such a person will neither desire according to nature, nor turn away, nor move toward, nor intend to act, nor assent, nor dissent, nor suspend his judgment; to say all in a few words: he will go about dumb and blind, thinking that he is somebody when he is nobody.

7. Is this so now for the first time? Is it not a fact that, ever since the human race existed, all errors and misfortunes have arisen through ignorance of Truth and of Right? There are certain penalties fixed, as by law, for those who disobey the Divine Administration; whoever thinks any other thing to be good except those things which depend on the will, let him envy, let him desire, let him flatter, let him be perturbed; whoever considers any thing else to be evil, let him grieve, let him lament, let him weep, let him be unhappy.

SELECTION XII.

As the wise and kindly Providence has ordained, so should we act; if we do not we will meet the just penalty. What will the penalty be? nothing else than that not having done our duty we will lose the character of fidelity, modesty, propriety; let us not look for greater penalties than these. What advantage is it, then, to have done right? And what advantage is it to a man who writes a name to write it as he ought! The advantage is to have written it correctly. Is there no reward then? Do you seek a reward, for a good man, greater than doing what is good and just! does it seem

to you so small and worthless a thing to be good and thus to be happy!

2. What say you about piety and sanctity; what do you think they are? There are those who say there is no Providence or if He exists, He has no care of men, nor is there any fellowship between us and Him; and that piety and sanctity which are talked of among men is the lying of boasters and sophists, or certainly of legislators for the purpose of terrifying and checking wrong-doers. Well done, atheistic philosophers; you have done something for our citizens, for you have brought the young men to contempt of things Divine! What then, they reply; does not this satisfy you? learn still further this: Justice is nothing, modesty is folly, a father is nothing, a son nothing. Well done, atheistic philosophers; persist, persuade the young men, that we may have more with the same opinions as you and who say the same as you! Is it from such principles as these that have grown our well-constituted states? by these opinions did our ancestors cultivate law and education! Is the servile condition honorable and the condition of free men base! Those who died for country and Truth, did they die holding these opinions! Monstrous impudence and blasphemy.

3. Grateful, indeed, are men and modest, who, if they do nothing else, are daily eating bread and yet are shameless enough to say: We do not know if there is a Giver of Good! not to mention that they are enjoying the night and the day, the seasons of the year, and the stars, and the sea and the land, and the coöperation of mankind; and yet they are not moved in any degree by these things to turn their attention to them. They only seek to belch out their little problem and when they have exercised their digestion to go off to the bath. But what they shall say, and about what things or to what persons, and what their hearers shall learn from this talk, they care not even in the least degree; nor do they care if any generous youth on hearing such talk should suffer harm from it, nor if after he has suffered harm he should lose all the seeds of his generous nature; nor if we should give an adulterer help toward being shameless in his acts; nor if a public peculator should lay hold of some cunning excuse from these doctrines; nor if another who neglects his parents should be confirmed in his audacity by this teaching!

4. What, then, in your opinion is good or bad? they inquire. Why should a man say any more in reply to such persons as these, or give them any reason, or listen to any reason from them, or try to convince them! One might sooner expect to make catamites change their mind than those who are become so deaf and blind to their own evils.

SELECTION XIII.

As to piety toward Providence, we must know that this is the chief thing: To think that He exists and that He administers all things well and justly, and we must fix ourselves in the resolution to obey Him and to yield to Him in every thing which transpires and voluntarily to follow it as being accomplished by the wisest intelligence. If we do these things we will never either blame Him nor will we accuse Him of neglecting us.

2. When we are going to see any great personage let us remember that One from Above sees what is going on, and that we ought to please Him rather than others. Can we endure when a man says: I wish I had the Deity with me! Have you not Him with you? Why do you seek for Him when you have Him?

3. If you were a statue of some great artist, you would think both of yourself and of the artist; in like manner, if you had any understanding, you would try to do nothing unworthy of Him who produced you or of yourself, and would try not to appear in an unbecoming attitude to those who look on you; but now when the All-wise One has created you, do you not care how you shall appear! Yet is the artist in the one case like the Artist in the other, or the work in the one case like the other? what work of an artist, for instance, has in itself the faculties which the artist shows in making it? is it not of marble, or of bronze, or of gold or of ivory? and when it has once extended the hand or been placed in any position does it not stand in that attitude for ever? But the works of the Supreme Artist have power of motion, they breathe, they have the faculty of using the appearances of things and the power of examining them; being the work of such an Artist, do you dishonor Him?

4. Not only has He created us but also has entrusted us to ourselves, and made us masters of ourselves. Will we not think of this too, and not dishonor our guardianship! If one should entrust an orphan to our care would we neglect it? but He has delivered ourselves to our own care, and says: "I had no one fitter to entrust thee to than thyself; keep thyself such as thou art by nature; modest, faithful, erect, unterrified, free from passion and perturbation! What then, you say; are not plants and animals also the works of the Creator; they are; but they are not superior things, nor yet parts of Him; we are superior, we are a portion separated from Him, we have in ourselves His own Divine Nature.

5. Why, then, are we ignorant of our noble descent! why do we not know whence we came! will we not remember when we are eating, who we are that eat and whom we feed! when we are in social intercourse, when we are exercising, when we are engaged in discussion know we

not that we are nourishing and exercising a divine soul; that we carry a divine being about with us.

SELECTION XIV.

We have within us a Diviner who tells us the nature of good and of evil, and explains to us the signs of both. What need, then, have we to consult oracles or omens, and why do we submit when the priest says: It is for your interest! We are free and friends of the Deity so let us obey Him willingly; let us not claim any thing else, neither body, nor possession, nor magistracy, nor good report, nor in fact any thing; for He does not permit us to claim them; if He had chosen he would have made them good for us, if He has not done so let us be contented with whatever He commands.

2. Preserve that which is for your own good in every thing, but as to every other thing, avoid it; thus behave consistently with Reason and be content. If otherwise, you will be unfortunate, you will fail in all things, you will be hindered, you will be impeded; but these are the laws which have been established by the All-wise One, and these are His orders. Of these laws a man ought to be an expositor, to these he ought to submit, rather than to those of earthly potentates and masters.

3. It is possible that every man can learn from Reason and from demonstration that the Creator has made all the things in the Universe, the Universe itself completely free from hindrance and the parts of it for the use of the whole. All other animals, indeed, are incapable of comprehending this administration; but the rational animal, man, has faculties for the consideration of all these things, and for understanding that it is a part, and what kind of a part it is, and that it is right for the parts to be subordinate to the whole. Besides this, being naturally noble, magnanimous, and free, man sees that of the things which surround him some are free from hindrance and in his power, and the other things are subject to hindrance and in the power of others; that the things which are free from hindrance are in the power of the will, and those which are subject to hindrance are things which are not in the power of the will.

4. If one understands that his good and his interest be in those things only which, being free from hindrance, are in his own power he will be free, prosperous, happy, magnanimous, pious, thankful to Providence for all things; in no matter finding fault with any of the things which have not been put in his power, nor blaming any of them. But if he thinks that his good and his interest are in externals and in things which are not in the power of his will he must of necessity be hindered, be impeded, be a slave to those who have the power over the things which he desires and fears; and he must of necessity be impious, because he

thinks that he is harmed by Providence; and he must be unjust, because he always claims more than belongs to him; and he must of necessity be abject and mean.

5. Nothing can hinder a man who has clearly comprehended these things from living with a light heart and bearing easily the reins, quietly expecting every thing which can happen, and enduring that which has already happened.

SELECTION XV.

Let us bear in mind these general questions: What is mine, what is not mine? what is permitted to me? what does Providence will that I should do? what does He not will? A little before He willed me to be at leisure, to converse, to write, to read, to hear, to prepare myself; now he says: Come to the contest, show what you have learned or not learned, what you have become or not become; how you have practiced, what you know! now is the opportunity for you to understand whether you are an athlete worthy of victory, or one of those who go about the world and are defeated.

2. No contest is without confusion; there must be those who exercise themselves, those who direct, teachers, judges and spectators; but, one says: I wish to live quietly! then lament and groan as you deserve to do; for this is the punishment of all untaught men and of those who disobey the Divine Commands: to be grieved, to suffer pain, to envy, to be discontented, to be disappointed, to be unhappy.

3. From the wise teachers we have heard that we ought to remove desire and apply aversion to those things which are not within our power; that we ought to resign to Virtue our body, property, fame, books, public or private station; and that unless we do this whatever way we turn we are slaves, are subjected, are hindered, are compelled, are in the power of others. We should keep the words in readiness: "Lead me, Providence and Thou Deity! is it Thy will that I should go to Rome? I will go to Rome; to Gyara? I will go to Gyara; to Athens? I will go to Athens; to prison? I will go to prison."

4. There are many good places but Happiness is much better; and Happiness is to be free from passions, free from disturbance, and to be assured that one's affairs depend not on any man. There is only one way to Happiness, and let this rule be ready both in the morning and during the day and by night: Not to look toward things which are out of the power of our will, to think that nothing is our own, to give up all things to the Deity.

5. Let us remember, too, who gives these things and for what purpose, and that it makes no difference where we shall be happy, where we shall please the Deity; Is not He equally distant from all places and, does He not see from all places

alike that which is going on! And let us understand the words: "Attaching yourself to the Deity"; that is, whatever He wills one also shall will, and what He does not will one also shall not will. How can this be done? no other way than by examining the Divine Administration; what has He given to me as my own or placed in my own power and what has He reserved to Himself? He has given to me the things which are in the power of my will; He has put them in my power free from impediment and hindrance; He has subjected the parts to the whole: possessions, station, fame, house, children, wife, all things has He made subordinate to the welfare and elevation of the soul.

6. Why, then, fight against Him! Why will what He does not will! why desire to have what He does not grant! How, then, ought we to will to have things? in the way in which they are given and as long as they are given; He who has given also takes away; let us not resist Him.

SELECTION XVI.

Let us not attach ourselves to things and they will not be necessary, nor say to ourselves that they are necessary for then they will become unnecessary. This study we ought to practice from morning to evening beginning with the smallest things, as an earthen pot or a cup; then proceed in this way to a tunic, to a dog, to a horse, to an estate in land; then to our body, to the parts of the body, to our children, to a wife, to a brother. We should look all round and throw these things from us which are not ours; purge our opinions so that nothing cleave to us of the things which are not our own, that nothing may grow to us, nothing give us pain when it is taken from us.

2. How is all this possible? in this way: I have placed my choice with reference to action, in obedience to the All-wise One; is it His will that I shall have fever? it is my will also; is it His will that I should move toward any thing? it is my will also; is it His will that I should obtain any thing? it is my wish also; does He not will? I do not wish; is it His will that I die, is it His will that I be put to the rack? it is my will to die, it is my will to be put to the rack. In this spirit no one is able to hinder us contrary to our own judgment or to compel our choice, no more than he can hinder or compel the Creator.

3. When a wise traveller has heard that the road is infested by robbers he does not venture to enter on it alone but waits for the companionship, either of an ambassador, or of a quæstor, or of a proconsul; and when he has attached himself to such persons he goes along the road safely. So in the world the wise man acts: There are many companies of robbers, tyrants, storms, difficulties, losses of that which is dearest. Where is there

any place of refuge, or how shall he pass along without being attacked by robbers? What company shall he wait for that he may pass along in safety, or to whom shall he attach himself? To what person: the rich man, the man of consular rank? But what is the use of that man to you? he also may be stripped and left to groans and laments. And what if this fellow-companion himself turns against you and becomes your robber, what will you do? be a friend of Cæsar's, for when his companion no one can be in danger! but, in the first place, that one may become so illustrious as to be his companion what things must he endure and suffer; how often and by how many must he be robbed? Then, after you have become his friend, he also is mortal; and if from any circumstance he should become your enemy, where would it be best for you to retire? into a desert! Well, does fever not come there?

SELECTION XVII.

It is consistent that where the nature of the Deity is, there also the nature of the Good should be. What, then, is the nature of the Good? flesh? Certainly not; an estate in land? by no means; fame? no; is it intelligence, knowledge, Reason? yes; herein alone should we seek the nature of the Good.

2. How do you now appear on the stage of life? as a witness summoned by the Deity. Come forward, then, and bear testimony for Him if you are worthy to be brought forward as His witness: Is any thing external to the will good or bad? has He made every one's interest dependent on no one except himself? What testimony do you give in these things, for the Deity! For He has fixed this law, and says: If you would have any thing good, receive it from yourself. But you say: no, I will have it from another!

3. When the tyrant threatens you, say: Whom do you threaten? if he says: I will put you in chains! reply: you threaten my hands and my feet; if he says: I will cut off your head! reply: you threaten my head; if he says: I will throw you into prison! answer: you threaten the whole of this poor body; if he threatens you with banishment, say the same. Does he, then, not threaten you at all? if you feel that all these things do not trouble you, he does not threaten you at all; but if you fear any of them, it is you who threatens yourself. Whom, then, do you fear; the master of what? The master of things which are in your own power! There is no such master, except you, yourself.

4. You reply: I must say what I think is right! if you do, says the tyrant, I shall put you to death. You should reply: did I tell you that I am not mortal? you may do your part but I shall do mine! it is your part to kill, it is mine to die but not in fear; yours to banish me, mine to depart but without sorrow. Why should a man fear the rich or

the powerful, even if they be both very strong and of violent temper! for what can they do to us? We do not care for that which they can do; and what we do care for, that they cannot do.

5. How did a certain wise man behave with respect to these matters? in no other way than a man ought to do who is convinced that he is a kinsman of the Deity, if you say to me now, said he to his judges, "we will acquit you on the condition that you no longer discourse in the way in which you have hitherto discoursed nor trouble either our young or our old men" I shall answer: You make yourselves ridiculous by thinking that if one of our commanders has appointed me to a certain post, it is my duty to maintain it and to resolve to die a thousand times rather than desert it; but if the Deity has put me in any place, and way of life, I ought to desert it.

6. You ask: Did even he persuade all his hearers to become virtuous? not the thousandth part of them; however, after he had been placed in this position by the Deity, as he himself says, he never left it. Hear what he said to his judges: "If you acquit me on these conditions that I no longer do that which I do now, I will not consent and I will not desist; but I will go up both to young and to old, and indeed, to every man whom I meet and I will ask the questions which I ask now; and most particularly will I do this to you my fellow-citizens, because you are more nearly related to me." To which they exclaimed: "Are you so obstinate, and such a busybody! how does it concern you in what manner we act!" To which he replied: "Being of the same community and of the same kin, you neglect yourselves and show yourselves bad citizens to the state, and bad kinsmen to your kinsmen, and bad neighbors to your neighbors." To which they answered: "Who are you to reprove us for these things?"

7. Here it is a great thing to reply: I am he whose duty it is to take care of men; for it is not every little creature which dares to resist a lion, and if the strong one comes up and resists him, say, if you choose: Who are you, and what business have you here? In every kind there is produced something which excels; in oxen, in dogs, in bees, in horses. Do not, then, say to that which excels: Who, then, are you? if you do, it will find a voice in some way and say: I am such a thing as the purple in a garment; do not expect me to be like the others, or blame my nature that it has made me different from the rest of men!

8. One should keep these words in mind; and when he is called to any such difficulty he should know that the time is come for showing if he has been instructed. For he who is come into a difficulty is like a young man from a school who has practiced the resolution of syllogisms: if any person proposes to him an easy syllogism he says: Rather

propose to me a syllogism which is skilfully complicated, so that I may exercise my best powers on it.

SELECTION XVIII.

If these things are true, and if we are not silly or acting hypocritically when we say that the good of man is in the will, and the evil too, and that every thing else except the will does not concern us; why are we still disturbed, why are we still afraid? The things about which we have been busied are in no man's power, and the things which are in the power of others, we care not for; what reason for anxiety have we then? You reply: give me directions. But why give you directions? has not the Deity given you directions? has He not given to you what is your own free from hindrance and free from impediment, and what is not your own subject to hindrance and impediment? What directions, then, what kind of orders did you bring when you came from Him? these: Keep by every means what is your own and do not desire what belongs to others: integrity is your own, virtuous shame is your own; who, then, can take these things from you? who else than yourself will hinder you from using them?

2. What, then, should we do? We ought, in our prayers for guidance, to come without desire or aversion: even as the wayfarer asks of the man whom he meets which of two roads leads to his journey's end, without any desire for that which leads to the right rather than to the left; he has no wish to go by any road except the road which leads to his end. In the same way ought we to come to the Supreme One as our Guide: even as we use our eyes without asking them to show us such things as we wish, but rather receiving the appearances of things exactly as the eyes present them to us.

3. What, then! must one be willing to be brought to trial, to have a fever, to sail on the sea, to die, or to be condemned? Yes; for it is impossible in such a body, in such a universe of things, among so many living together, that such things should not happen, some to one and others to others. Did you hear this when you were with the wise men, did you learn this, do you not know this, that human life is a warfare; that one man must keep watch, another must go out as a spy, and a third must fight? for it is not possible that all should be in one place, nor is it better that it should be so.

4. It is our wisdom to say what it is fit. When some one says: I we ought and to arrange things as shall charge you with doing me wrong! we should reply: Much good may it do you; I have done my part; but whether you also have done yours, you must look to that; for there is danger of this that it may escape your notice. And when some one asks: How may a man eat acceptably? it should be answered:

If he can eat justly, and contentedly, and with equanimity, and temperately, and in an orderly manner, it will be acceptable to the Deity.

5. Every great faculty is dangerous to beginners; we must, then, bear such things as we are able but always conformably to nature; Practice a way of living like a person out of health that we may, at some time live like a man in health; abstain from food, wine, water, sometimes altogether from desire, in order that we may learn to desire consistently with reason. But instead of doing thus we wish to live like the wisest men immediately. We should begin with what are called trifles and so continue till we shall be able to show, in our own examples, what kind of men the love of wisdom makes. When we are eating let us do good to those who eat with us; when we are toiling, or sporting, or conversing, or traveling let us do good to all who are with us; yielding, cheering, encouraging them, and not throwing out upon them our bad humors.

6. We ought to have these two principles in readiness: Except the will nothing is good or bad, and Not to lead events but to follow them. My brother ought not to have behaved thus to me! you say: but let him see to that and however he may behave do you say: I will conduct myself toward him as I ought, for this is my own business; and that belongs to him.

SELECTION XIX.

WHAT is the Divine Law? To keep a man's own, not to claim that which belongs to others, to use what is given, not to desire what is not given, when a thing is taken away to give it up cheerfully, and to be thankful for the time that we have had the use of it.

2. If a man put in the same place his interest, sanctity, goodness, country, parents, friends, all these are secured; but if he puts in one place his interest and in another his friends, his country, his kinsmen and justice itself all give way, being borne down by the weight of his selfish interest. For where the I and the Mine are placed, to that place, of necessity, the animal part of a man inclines: if in the flesh, there is the ruling power; if in the will, it is there; and if it is in externals, it is there. If, then, one is where his will is, then only shall he be a friend such as he ought to be, and son, and father; this, then, will be his interest: to maintain the character of fidelity, of modesty, of patience, of abstinence, of active coöperation, of observing right relations toward all. But if he puts himself in one place and honesty in another, then the teaching becomes true which asserts that there is no virtue at all, or else it is nothing but that which opinion holds to be virtuous.

3. The Giver of Rain, and the Giver of Fruits, and the Father of Immortals and of Men could not have

obtained these functions and names, if He were not useful to others. Universally has He made the nature of rational beings such that they cannot obtain any one of their own proper interests if they do not contribute to the common interest. Let us consider who we are: In the first place: We are men who possess nothing superior to the faculty of the Will, to which all other things are subjected; and this faculty we possess unenslaved and free from subjection. Also, by our faculty of Reason we have been separated from wild beasts, we have been separated from domestic animals. Further, we are citizens of the world and a part of it, not one of the serving merely but also one of the ruling parts; for we are capable of comprehending the Divine Administration and of considering the connection of things.

4. But what does the character of a citizen require? To hold nothing as advantageous to one's self; to deliberate about nothing as if one were detached from the community, but to act as the hand or foot would do if they had reason and understood the constitution of nature; for they would never put themselves in motion nor desire any thing otherwise than with reference to the good of the whole. If one considers himself as detached from other men, it is possible to live to old age, to be rich, to be healthy; but if one considers himself as a part of a certain whole, it is for the sake of that whole that at one time he should be sick, at another time take a voyage and run into danger, and at another time be in want, and in some cases die prematurely. Do we not know that, as a foot is no longer a foot if it is detached from the body, so a man is no longer a man if he is separated from other men.

5. But they are thieves and robbers! you say. What do you mean by thieves and robbers? They are mistaken about good and evil; ought we, then, to be angry with them, or to pity them? We should show them their errors and assist them to lead honorable and useful lives. Ought not this robber and this adulterer to be destroyed! By no means say so, but speak rather in this way: This man who has been mistaken and deceived about the most important things and blinded, not in the faculty of vision which distinguishes white and black but in the faculty which distinguishes good and bad, should we destroy him! If you speak thus, you will see how inhuman this is which you say and that it is just as if you would say: Ought we not to destroy this blind and deaf man.

6. If the greatest harm is the privation of the greatest thing and the greatest thing in every man is the will, such as it ought to be, and a man is deprived of this will, why are we angry with him! We ought not to be affected contrary to nature by the bad things of another; pity him, rather, and drop this readiness

to be offended and to hate, and these words which the many utter: These accursed and odious fellows! What then, shall I not injure him who has injured me! In the first place consider what injury is, and remember what you have heard from the wise men; for if the good consists in the Will and the evil also in the Will, see if what you say is not this: Since that man has hurt himself by doing an unjust act to me, shall I not hurt myself by doing some unjust act to him?

SELECTION XX.

If one does all these things, will it be possible to be free from faults? It is not possible but this is possible: To direct our efforts incessantly to being faultless. For we must be content if by never remitting this attention we shall escape at least a few errors. But when we have said: Tomorrow I will begin to practice Virtue! we must be told that we are saying this: Today I will be shameless, disregardful of time and place, mean; today I will be passionate and envious! See how many evil things we are permitting ourselves to do. If it is good to use attention tomorrow, how much better is it to do so today; if tomorrow it is in our interest to attend, much more is it today, that we may be able to do so tomorrow also and not defer it again to the third day.

2. We ought continually to have the rules of Virtue in readiness, and do nothing without them, and to keep the soul directed to this mark; to pursue nothing external and nothing which belongs to others, but to do as He has appointed who has the control of us and of all things.

3. Every habit and faculty is maintained and increased by the corresponding actions: the habit of walking by walking, the habit of running by running. If you would be a good reader, read; if a writer, write. When you shall not have read for thirty days in succession, you will know the consequence. In the same way, if you shall have lain down ten days, get up and attempt to make a long walk, and you will see how your limbs are weakened. Generally, then, if you would make any thing a habit, do it; if you would not make a thing a habit, do not do it, but accustom yourself to do something else in place of it. So it is with respect to the affections of the soul: When you have been angry you must know that not only has this evil befallen you but that you have also increased the habit and, in a manner, thrown fuel upon fire; for it is impossible for habits not to be increased and strengthened by corresponding acts.

4. In this manner, as wise men say, diseases of the soul are produced and grow: When one has once done a wrong if Reason be applied to lead to a perception of the evil, the desire is stopped and the ruling faculty of the mind is restored to the original authority; if

one apply not this means of cure he no longer returns to the same state but, being again excited by the corresponding appearance, is inflamed to desire stronger than before; and when this takes place continually, he is henceforth made callous and the disease of the mind confirms the love of evil.

5. If then, we wish not to be of an angry temper let us not feed the habit, throw nothing on it which will increase it, keep quiet and count the days on which we have not been angry: I used to be in passion every day, now every second day, then every third, then every fourth! if we have intermitted thirty days let us make an offering to the Deity, for the habit at first begins to be weakened and then may be completely destroyed. When one can say: I have not been vexed today, nor the day after, nor yet on any succeeding day during two or three months; but I took care when some exciting things happened! be assured, then, that he is in a good way.

6. But how shall this be done! In this way: Be willing at length to be approved by yourself, be willing to appear beautiful to the All-beautiful One, desire to be in purity with your own pure self and with Him. Then, when temptations visit you resort to the society of noble and just men, and compare yourself with them, whether you find one who is living or dead. Such is the man who exercises himself against temptations. Stay, man, do not be carried away! Great is the combat, divine is the work; it is for kingship, for freedom, for happiness, for disenthrallment from perturbation. Remember to call on the Divine Helper and Protector, as men at sea do in a storm; for what is a greater storm than that which comes from passions which are violent and drive away the reason!

7. Those who have a good disposition, even if you try to turn them aside from virtue, cling still more to Reason. As a stone if you cast it upward will be brought down to the earth by its own nature, so the man whose mind is inherently good, the more you repel him the more he turns toward that to which he is by reason inclined. Therefore let no man despair of himself, but begin at once to condemn what ever of wrong he has done; then if he falls again let him not be in the condition of those of low spirit who, when they have once given in, surrender themselves completely and are carried away as if by a torrent. See what the trainers of boys do: Has the boy fallen? rise, they say, wrestle again till you are made strong. Do something of the same kind, and be well assured that nothing is more tractable than the human soul. Let one exercise the will irresistibly and the thing is done; on the other hand be careless, and the thing is lost; for from within comes ruin, and from within comes help.

8. You say: From all this what good do I gain! What greater good do you seek than this: from a shameless man to become a modest man, from a disorderly man to become orderly, from a faithless man to become faithful, from a man of unbridled habits to become a sober man? If you seek anything more than this, go on doing what you are doing; not even Deity can help you now.

SELECTION XXI.

WITHIN the power of our will we ought to oppose to any wrong habit a contrary one; if you are, for instance, inclined to pleasure, incline to the contrary side above measure for the sake of exercise; if you are averse to pain, exercise against this heroic endurance of pain for the purpose of withdrawing aversion from every such thing. After this manner, being irritable, practice to endure if you are abused, not to be vexed if you are treated with dishonor; then you will make so much progress that if a man strikes you, you will say to yourself: Imagine that you have run against a statue! Also exercise yourself to restrain each one of the passions properly; then, at last, if an occasion is presented for the purpose of putting you to the test, at a proper time you will descend into the arena to know if temptations overpower you as they did formerly.

2. But we must fly far from that which is stronger than ourselves, for the contest is unequal; as the saying is: The earthen pitcher and the rock do not agree. One must proceed according to rules: Follow strict diet, abstain from delicacies, exercise by compulsion at fixed times, in heat, in cold; one must watch, labor, conquer certain desires; perhaps must depart from kinsmen, be despised by servants, laughed at by companions; must be willing to be in inferior positions as to public office, honors, courts of justice.

3. When one has considered all these things adequately, then, if he think proper let him approach to the study of Wisdom if he would gain in exchange for these things, freedom from perturbations, liberty, tranquility. But if one has not considered these things let him not approach and act like children: at one time a student of Wisdom, then a tax collector, then a rhetorician, then a public officer! these things are not consistent. If we would practice thus and exercise ourselves in these things daily from morning to night, something, indeed, would be accomplished. But now we are caught half asleep by every temptation. When we see a man lamenting, we say: He is undone! if we see a consul, we say: He is happy! if we see an exiled man, we say: He is miserable! if we see a poor man, we say: He is wretched, he has nothing to eat! We ought to eradicate these false opinions; and to this end we should direct all our efforts.

4. Has the Creator given us eyes to no purpose, and to no purpose has He infused into them a spirit so strong and of such skilful contrivance as to reach a long way and to fashion the forms of things which are seen! What messenger is so swift and vigilant? And to no purpose has He made the interjacent atmosphere so efficacious and elastic that the vision penetrates through the atmosphere, which is in a manner moved! And to no purpose has He made light, without the presence of which there would be no use in any other thing! Let us be neither ungrateful for these gifts nor forget the things which are superior to them. Indeed, for the power of seeing and hearing, and for life itself and for the things which contribute to support it, for fruits, and for wine, and oil, let us give thanks to Deity; but let us remember that He has given us something better than all these: The power of using them, proving them, and estimating the value of each.

SELECTION XXII.

How is it possible that a man who has nothing, who is naked, houseless, without hearth, squalid, without a servant, without a city, can pass a life that flows easily! See, the Deity has sent men to show that it is possible. The wisest and best have lived nobly and happily without a city, without a house, without possessions, without a servant; have slept on the ground, had no wife, no children, no prætorium, but only the earth and heavens, and one poor cloak. And what did they want? Were not they without sorrow? were not they without fear? Were they not free? When did any one see them failing in the object of their chief desire? or ever falling into that which they would avoid? did they ever blame Deity or man?

2. The doctrine of wise men promises us peace even against all Storms of Evil; it says: Men, if you will attend to me, wherever you are, whatever you are doing, you will not feel sorrow, nor anger, nor compulsion, nor hindrance, but you will pass your time without perturbations and free from everything. When one has attained this peace through the right exercise of his Reason, he is content when he is alone; he sees and reflects: Now no evil can happen to me; for me there is no robber, no earthquake; every thing is full of peace, full of tranquility; every way, every city, every meeting, neighbor, companion, is harmless.

3. If one exercises us in keeping our temper he does us good. Is one neighbor bad? bad to himself, but good to us! for he exercises our good disposition and our moderation. Is a father bad? bad to himself, but to us good. This is the rod of Hermes: touch with it what you please, as the saying is, and it will be of gold. We say: bring what you please, and we will make it good; bring disease, bring death, bring poverty, bring

abuse, bring trial on capital charges; all these things shall be made profitable to us.

4. But what will you do with death? Why, what else than that it shall do us honor, or that it shall show us what a man is who follows the will of Nature! What will you do with disease? we will show its nature, we will be conspicuous in it, we will be firm, we will be happy, we will not flatter the physician, we will not wish to die. What else do you ask? whatever you shall give us, we will make it happy, fortunate, honored, a thing which a man ought to seek.

5. Of things some are good, some are bad, and others are indifferent. The good are the virtues and the things which partake of the virtues; the bad are the vices and the things which partake of them; and the indifferent are the things which lie between the virtues and the vices: wealth, health, life, death, pleasure, pain. If one is unhappy, remember that his unhappiness is his own fault; for the Creator has made all men to be happy. It is not fit for us to be unhappy on account of any person, but to be happy on account of all; and chiefly on account of Him who made us for this very end.

6. Show a human soul ready to think as the All-Wise One does and not to blame either Him or man, ready not to be disappointed about any thing, not to consider himself damaged by any thing, not to be angry, not to be envious, not to be jealous; desirous from a man to become like the Deity and, in this mortal body, thinking of fellowship with Him; Show such a man! Before all the ruling faculty of such a man must be purer than the sun; instead of arms and guards it is Conscience which gives this power. When one knows that he has watched and labored for mankind, and has slept pure, and sleep has left him still purer; and that, whatever he has thought has been as a friend of all men as well as of the Immortals and as a minister as well as a participator of the power and love of the Deity, then all is happiness, all is peace.

SELECTION XXIII.

If one aspires to be a lover of Wisdom let him prepare himself from the beginning to be ridiculed, and expect that many will sneer at him; but let him hold on to the things which seem to him best as one appointed by Deity to this station. And let him remember that if he abides in the same principles the men who at first ridiculed will afterward commend him, but if he shall have been overpowered by them, he will bring on himself double ridicule.

2. When one has decided that a thing ought to be done and is doing it, let him never avoid being seen doing it, though the many shall form an unfavorable opinion about it; if it is not right to do it, let him avoid doing the thing; but if it is

right, why should he be afraid of those who shall find fault wrongly! The sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all; so let us also not wait for clappings of hands and shouts of praise to be induced to do good; but be doers of good voluntarily, and we will be beloved as much as the sun.

3. Let not the clamor of a senseless multitude alarm us, nor let us be moved from our purpose by a rabble when they unjustly attempt to move us. Let not these thoughts afflict us: I shall live unhonored and be nobody, nowhere! if want of honor is an evil, we cannot be in evil through the means of another any more than we can be involved in anything base. Therefore, let us not be ashamed of that disgrace which proceeds from men's opinion, but fly from that which comes from the truth.

4. If we wish to be well spoken of let us learn to speak well of others; when we have learned to speak well of them let us try to act well; so we will reap the fruit of being well spoken of. When any person treats us ill or speaks ill of us let us remember that he does this or says this because he thinks that it is his duty. It is not possible for him to follow that which seems right to us, but that which seems right to himself; if he is wrong in his opinion of us, he is the person who is hurt, for he is the person who has been deceived. If we proceed, then, from these instructions we will be mild in temper to him who reviles us; we will say, on each occasion: It seemed so to him!

5. Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature. One being asked how a man should give pain to his enemy, answered: By preparing himself to live the best life that he can.

6. Let us fortify ourselves with contentment, for this is an impregnable fortress. Let nothing be valued more than Truth, not even selection of a friendship.

7. If we wish to live without perturbation and with pleasure, let us try to have all who dwell with us good; and we will have them good if we instruct those willing to be taught, and dismiss those who are unwilling; for there will fly away, together with those who have fled from us, both wickedness and slavery; and there will be left, with those who remain with us, goodness and liberty.

8. If a man places a piece of quenched charcoal close to a piece that is burning, either the quenched charcoal will quench the other or the burning charcoal will light that which is quenched. Since the danger is great we must cautiously enter into intimacies with the vulgar sort, and remember that it is impossible that a man can keep company with one who is covered with soot

without being partaker of the soot himself. Until good sentiments are fixed in us and we shall have acquired a certain power for our security, let us be careful in our association with vulgar persons; if we are not every day, like wax in the sun, there will be melted away whatever we have inscribed on our minds. Let us withdraw ourselves far from the sun so long as we have waxen sentiments.

9. We should listen to those who wish to advise what is useful, but not to those who are eager to flatter on all occasions; the first really see what is useful; the second look to that which agrees with the opinion of those who possess power and, imitating the shadows of bodies, they assent to what is said by the powerful.

SELECTION XXIV.

It is better by assenting to Truth to conquer opinion, than by assenting to opinion to be conquered by Truth. If we seek Truth, we will not desire by every means to gain a victory; and if we have found Truth, we will have the gain of not being defeated. Truth conquers with itself, but opinion conquers among those who are given to externals. Truth is a thing immortal and perpetual; it gives to us a beauty which fades not away in time, nor does it take away the freedom of speech which proceeds from Justice; it gives to us the knowledge of what is just and lawful, separating from them the unjust and the lawless.

2. When we are children our parents deliver us to a pedagogue to take care on all occasions that we suffer no harm; but when we are become men the Deity delivers us to our Innate Conscience to take care of ourselves, this guardianship we must in no way despise lest we both displease Him and be enemies to our own Conscience.

3. A soul which is conversant with Virtue is like an ever-flowing fountain: it is pure, and tranquil, and potable, and sweet, and communicative and abundant and free from harm.

4. Let our talk be of the All-wise One every day rather than of our food; let us think of Him more frequently than we breathe. If we always remember that whatever we are doing, in the soul or in the body, He is near as an inspector, we will not err in our prayers or deeds and will have Him dwelling with us continually.

5. If we have received the impression of any pleasure, let us guard ourselves against being carried away by it; let the thing wait for us, and allow ourselves a certain delay on our own part; then let us think of both times: of the time when we will enjoy the pleasure, and the time after the enjoyment of the pleasure when we will repent and will reproach ourselves. Let us set against these how we will rejoice if we have abstained from the

pleasure and how we will commend ourselves. If it seems seasonable to do a thing let us take care that the charm of it, and the pleasure or the attraction of it shall not conquer us; but set on the other side the consideration of how much better it is to be conscious that we have gained the victory. We should choose rather to punish our appetites than to be punished through them; for no one is free who is not master of himself.

6. Fortune of the body and vice of the soul is a bad fortune, for he who is free in body but bound in soul is a slave; on the contrary, he who is bound in the body but free in the soul is free. Remember that we entertain two guests, body and soul; whatever we give to the body we soon eject, but what we give to the soul we keep always.

7. Pleasure, like a kind of bait, is thrown in front of everything which is really bad and easily allures greedy souls to the hook of perdition. Nothing is meaner than love of pleasure, and love of gain, and pride; nothing is superior to magnanimity, and gentleness, and love of mankind, and beneficence.

8. Of pleasures, those which occur most rarely give the greatest delight; if a man transgresses moderation, the things which give the greatest delight become the things which give the least.

9. As it is better to lie compressed in a narrow bed and be healthy than to be tossed with disease on a broad couch, so also it is better to contract oneself within a small competence and to be happy than to have a great fortune and to be wretched; for it is not poverty which produces sorrow but desire, nor does wealth release from fear but Reason; if then we acquire Reason we will neither desire wealth nor complain of poverty.

10. No one who loves money, and loves pleasure, and loves fame, also loves mankind; but only he who loves Virtue. Let us examine ourselves whether we wish to be rich or to be happy; if we wish to be rich, we should know that it is neither a good thing nor always in our power; but if we wish to be happy, we should know that it is both a good thing and in our power; for wealth is a temporary loan of fortune, but Happiness comes from the Will. Contentment, as it is a short road and pleasant, has great delight and little trouble.

11. When we see a viper or an asp or a scorpion in an ivory or golden box we do not, on account of the costliness of the material, love it or think it happy; but because the nature of it is pernicious, we turn away from it and loathe it. So when we shall see vice dwelling in wealth and in the swollen fulness of fortune, let us not be struck by the splendor of the material but despise the false character of the morals.

SELECTION XXV.

It is more necessary to heal the soul than the body, for to die is better than to live a bad life. Wealth is not one of the good things; great expenditure is one of the bad things; moderation is one of the good things. Moderation invites to frugality and the acquisition of good things; but wealth invites to great expenditure and draws us away from moderation. It is difficult for a rich man to be moderate, or for a moderate man to be rich. Virtue should be desired by all men more than wealth, which is dangerous to the foolish; for the wickedness of men is increased by wealth, and the more a man is without sense the more violent is he in excess, having the means of satisfying his mad desire for pleasures.

2. What we ought not to do, we should not even think of doing. We should choose the best life, and custom will make it pleasant. We should be careful to leave our children well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.

3. Let no man think that he is loved by any man when he loves no man. We ought to choose as both physician and friend not the most agreeable but the most wise and useful. In prosperity it is very easy to find a friend, but in adversity it is the most difficult of all things.

4. Let no wise man be averse to undertaking public office, for it is impious to withdraw one's self from being useful to those who have need of our services; also it is ignoble to give way to the worthless, and it is foolish to prefer being ill-governed to governing well.

5. If we propose to adorn our city by the dedication of monuments, let us first adorn ourselves with the noblest offering of gentleness and justice and beneficence. We will do the greatest services to the state if we shall raise not the roofs of houses but the souls of citizens; for it is better that great souls should dwell in small houses than for mean souls to luxuriate in palaces. Let us not decorate the walls of temples or of other public buildings with marble and gold so eagerly as we adorn the minds of our citizens with Virtue and Wisdom. If one wished to breed lions he would not care so much about the costliness of their dens as about the habits of the animals; so let us not be so anxious about the grandeur of buildings as careful about the manly character of those who use or dwell in them.

6. Those who have been well instructed, like those who have been trained in the palæstra, though they have fallen rise again from their misfortune quickly and skilfully. Those who are well constituted in body endure both heat and cold; so those who are well constituted in soul endure anger, and grief, and

pain, and joy, and the other emotions of men.

7. Let us not seek that the things which happen should happen as we wish; but wish the things which happen to be as they are, and we will have a tranquil flow of life. Never say about any thing: I lost it! but say: I have restored it! Is your child dead? it has been restored; if your wife dead? she has been restored; Has your estate been taken from you? this also has been restored; What is it to us by whose hands the Giver demanded it back? so long as He may allow we should take care of it as a thing which belongs to Another.

8. On a voyage when a vessel has reached a port, if one goes out to get water, it is an amusement by the way to pick up a shell fish or some bulb, but his thoughts ought to be directed to the ship; and he ought to be constantly watching if the captain should call, and then he must throw away all those things and hasten to the ship. So in life also: if there be given to us a wife, and a child, and similar things there will be nothing to prevent us from accepting them; but when the Captain calls let us run to the ship, and leave all those things without regard to them. If we are aged, we should not even go far from the ship, lest when we are called we make default.

SELECTION XXVI.

THE wise and good man, remembering who he is, and whence he came, and by whom he was produced, is attentive only to this: how he may fill his place with due regularity and obedience to the Deity. Therefore he always says: dost Thou wish me still to live? I will continue to live as free, as noble in nature as Thou hast wished me to! for Thou hast made me free from hindrance in that which is my own; hast Thou no further need of me? I thank Thee; so far I have remained for Thy sake, and for the sake of no other person, and now in obedience to Thee I depart! I depart as Thy servant and as one who has known Thy commands and Thy prohibitions; so long as I shall remain in Thy service, whom dost Thou will me to be; a prince or a private man, a senator or a common person, a soldier or a general, a teacher or a master of family? whatever place and position Thou mayest assign to me, I will die ten thousand times rather than desert them! Where dost Thou will me to be? I will seek no other place than that in which I am, or other men than those among whom Thou hast stationed me!

2. Let these thoughts be ready to hand by night and by day; these we should write, these we should read, about these we should talk to ourselves and to others. In a word: desire nothing than that which Deity wills; then who shall hinder us, who shall compel us? No man shall compel us any more than he shall compel the Almighty One Himself. When we have such a

Guide and our wishes and desires are the same as His, why do we still fear disappointment or sorrow!

3. If we give our desires to wealth and our aversions to poverty, we will be disappointed in the one and will fall into the other; if we give them to pleasure we will be unhappy; if we give them even to honors, country, friends, children, in a word, to any of the things which are not in man's power, we will be unfortunate. But if we give them up to the Deity or surrender them to Him, let Him govern, let our desires and aversions be arranged on His side, wherein can we be any longer unhappy?

4. If we envy, and complain, and are jealous, and fear, and never cease complaining both of others and of the Deity, why do we still speak of being educated! What kind of an education is this! Shall we not, if it is possible, unlearn all these things, beginning at the beginning and realizing that hitherto we have not even touched the matter! then, commencing from this foundation, will we not build up all that comes after, so that nothing may happen which we do not choose and nothing shall fail to happen which we do choose? Shall we not proceed hereafter with this intention: I have become a champion for Wisdom and have given up every thing else; it is enough for me if it shall be in my power to pass my life free from hindrance and free from trouble, and to stretch out my hands to all things like a free man, and to look up to Heaven as a friend of Deity and fear nothing that can happen!

5. Let any one show us such a man that we may say: Come, brave soul, into the possession of that which is your own, for it is your destiny to adorn Wisdom; yours are all possessions, yours all books, yours all discourses! When such a man shall have labored sufficiently and exercised himself in this part of Wisdom, let him say: I desire to be free from passion and free from perturbation; and I wish, as a lover of Wisdom and a diligent person, to know what is my duty to the Deity, what to my parents, what to my brothers, what to my country, what to strangers! To such an one we should say: Man, you are an immortal, you have great designs.

SELECTION XXVII.

In the place of all other delights, let us substitute this: that of being conscious that we are obeying the Deity and that not in word but in deed, we are performing the acts of wise and good men. Let us not seek the good in things external but in ourselves; if we do seek it there we will not find it.

2. The Deity leads us at one time hither, at another time thither, causes us to be poor, without authority, sick, leads us into prison! is it not because He hates us; far from Him be such a meaning; it is not because He cares not for us, for He

does not neglect any even of the smallest things! He does this for the purpose of exercising us and making use of us as a witness to others. Being appointed then, to such a lofty service, we will not care about the place in which we are, nor with whom, nor what men say about us; we will entirely direct our thoughts to Him, and to His instructions and commands. Having these thoughts always in hand, and exercising them, and keeping them in readiness, we will never be in want of One to comfort us and strengthen us.

3. As the proverb says: Make a desperate effort on the part of tranquility of mind, freedom, and magnanimity; lift up your head at last as released from slavery! Let us dare to look up to the Deity and say: Deal with me for the future as Thou wilt; I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou choosest; is it Thy will that I should hold the office of a magistrate, that I should be in the condition of a private man, stay here or be an exile, be poor, be rich? I will make Thy defence to men in behalf of all these conditions; I will show the nature of each thing what it is!

4. From ourselves, from our thoughts, let us cast away sadness, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But it is not possible to eject these things otherwise than by looking to the Deity, fixing our affections on Him only, being consecrated to His commands; if we choose any thing else we will, with sighs and groans, be compelled to follow what is stronger than ourselves, seeking tranquility and never able to find it; for we seek it where it is not, and we neglect to seek it where it is.

5. Let death, and exile, and every other thing which appears dreadful be daily before our eyes; but most of all death, and we will never think of any thing mean nor desire any thing extravagantly. But what is usually done? men generally act as a traveler would do on his way to his own country when he enters a good inn and being pleased with it, should remain there. Man, you have forgotten your purpose; you were not traveling to this inn; you were only passing through it! But, he says, this is a pleasant inn! And how many other inns are pleasant, and how many meadows are pleasant, yet only for passing through! Our purpose is this: to return to our country, to relieve our kinsmen of anxiety, to discharge the duties of a citizen, to fill the usual magistracies! you are not come to select more pleasant places, but to live in those where you were born and of which you were made a citizen.

SELECTION XXVIII.

We are kinsmen of Deity and His offspring; allow us to de-

part to the place from which we came; allow us to be released from these bonds by which we are bound and weighed down. Here there are robbers, and thieves, and courts of justice, and tyrants who think that they have power over us by means of the body and its possessions; permit us to show them that they have no power over any man. But we will wait for the Deity; when He shall give the signal and release us from His service, then will we go to Him; for the present we endure to dwell in the place where He has put us. Short indeed is this time of our dwelling here and easy to bear for those who are so disposed; for what tyrant, or what thief, or what courts of justice are formidable to those who consider as things of no value the body and the possessions of the body? We will wait, then, and not depart without His command; for what He chooses is better than what we choose, and we are ministers and followers of Him.

2. Wherever we shall go, there it will be well with us; for here, where we are it is not because of the place that it is well with us but because of our opinions which we carry ever with us, and of which no man can deprive us. Our opinions alone are ours and they cannot be taken from us; we are satisfied while we have them, wherever we may be and whatever we may be doing.

3. Now it is time to die! Why do you say: to die? make no tragic show of the thing, but speak of it as it is: It is now time for the matter of the body to be resolved into the things out of which it was composed! For what is the formidable thing here? what is going to perish of the things which are in the universe? what new thing or wondrous is going to happen? Express your terrors to others, but we have considered about all these things; no man has power over us; we have been made free; we know the Divine Commands and no man now can lead us as slaves. We have the Deity to defend our freedom, we have Him as our judge. Are you the master of our bodies? what, then, is that to us! Are you the master of our property? what, then, is that to us! Are you the master of our exiles or of our chains? well, from all these things and the poor body itself we depart at your bidding and when you please! make trial of your power, and you will know how far it reaches. Whom, then, do we fear!

4. For the sake of that which is called liberty, some hang themselves, others throw themselves down precipices, and sometimes even whole cities have perished. Shall we not for the sake of true, and unassailable, and secure liberty give back to the Deity when He demands them the things which He has given? Will we not "study to die not only but also to endure torture, and exile, and scourging, and, in a word, to give up all which is not

our own!" If we will do this we must make our ruling faculties pure and our mode of life, also, pure.

5. The body is nothing, the parts of it are nothing; Death? let it come when it chooses! Fly! you say; but whither? Can any man eject us out of the world? he cannot; for wherever we may go, there will be the sun, there will be the moon, there will be the stars, dreams, thoughts, companionship and conversation with the Immortals.

6. Consider also this: the chief of all evils to man and the chief mark of a mean spirit and of cowardice is not death, but rather the fear of death; against this fear let us exercise ourselves, to overcome this let all our reasoning tend, all our exercises and reading; thus we will know that by Death only are men made free.

SELECTION XXIX.

Birds when they are caught and kept shut up, how much do they suffer in their attempts to escape! some of them die of hunger rather than submit to such a kind of life; and as many of them as live, hardly live, but with suffering pine away; and if they ever find any opening they make their escape; so much do they desire their natural liberty and to be independent and free from constraint. What lesson is there for us in this? let us hear it: I am formed by nature to fly where I choose, to live in the open air, to sing when I choose; you deprive me of all this, and say: What harm is it to you? for this reason, we reply that those only are free who cannot endure capture, but as soon as they are captured escape by death as quickly as possible.

2. A wise man somewhere says: There is only one way to freedom, and that is to die content; and he writes to the Persian king: You cannot enslave Athenians any more than you can enslave fish! if you catch them they will immediately escape or, if they cannot escape, they will die. These are the words of a free man who had carefully examined the thing, and, as was natural, had discovered it. But if you look for it in a different place from where it is, what wonder if you never find it?

3. What should we wish to be doing when we are found by death? Should we not wish to be found doing something which belongs to a man, beneficent, suitable to the general interest, noble. But if we cannot be found doing things so great, we should be found doing at least that which we cannot be hindered from doing, that which is permitted us to do: correcting ourselves, cultivating the faculty which makes use of appearances, laboring for tranquility of mind, rendering to the relations of life their due.

4. If death surprises us when we are busy about such things, it will be enough for us if we can stretch out our hands to the Deity and say: The means which I have received

from Thee for seeing Thy administration of the world, and following it, I have not neglected; I have not dishonored Thee by my acts; I have used my perceptions I have used my preconceptions; I have not been discontented with any thing that happened or wished it to be otherwise; I have not wished to transgress the established relations of things; Thou hast given me life and I thank Thee for what Thou hast given! so long as I have used the things which are Thine I am content, take them back and place them wherever Thou mayest choose; for Thine were all things, Thou gavest them to me! Is it not enough to depart in this state of mind? What life is more becoming than that of a man who is in this state of mind, and what end is more happy!

5. Both disease and death must surprise us while we are doing something: the husbandman while he is tilling the ground, the sailor while he is on his voyage. What would you be doing when death surprises you, for you must be surprised when you are doing something? if you can be doing any thing better than this that has been related then devote yourself to it.

6. But we wish to be surprised by disease or death when we are looking after nothing else than our own will; that we may be free from perturbation, free from hindrance, free from compulsion, and in a state of liberty. We wish to be found practicing such things that we may be able to say to the Deity: Have I transgressed Thy commands, have I wrongly used the powers Thou gavest me; have I misused my perceptions or my preconceptions; have I blamed Thee? I have been sick because it was Thy will, and so have others, but I was content to be sick; I have been poor because it was Thy will, but I was content also; I have not filled a magisterial office, because it was not Thy pleasure that I should and I have never desired it; I have not been discontented and I always approached Thee with a cheerful countenance, ready to do Thy commands and to obey Thy signals. Is it now Thy will that I should depart from the assemblage of men? I depart. I give Thee all thanks that Thou hast allowed me to join in this Thy assemblage of men and to see Thy works, and to comprehend Thy administration.

7. May death surprise us while we are thinking of these things, while we are thus speaking.

SELECTION XXX.

Betimes in the morning say to thyself: This day I shall have to do with idle men, unthankful railers, crafty, false, envious, uncharitable. All these ill qualities have happened unto them, through ignorance of that which is truly good and truly bad. How can I either be hurt by any of those, since it is not in their power to make me incur anything that is truly reproachful, or angry and ill affected toward them who by

nature are so near to me? We are all born to be fellow-workers; as the feet, the hands, the eyelids, the rows of the upper and under teeth; for such therefore to be in opposition, is against nature. And what is it to chafe at and to be averse from, but to be in opposition?

2. Suffer not thy mind any more to be distracted and carried to and fro. Think little of thy flesh: a pretty piece of knit and twisted work consisting of nerves, veins and arteries. But thy Ruling Part, suffer not that to be brought in subjection; suffer it not to be drawn up and down with unreasonable lusts; suffer it not to repine at anything now present or to fear anything to come.

3. As for those things that are commonly said to happen by fortune, even those must be conceived to have dependence from that general connection of all things which by Providence are administered and brought to pass. All things flow from thence; whatsoever is necessary to the whole and whatsoever is requisite for the general must of necessity, for every particular nature be good.

4. It is high time for thee to understand the true nature both of the world, whereof thou art a part, and of that Governor of the world from whom, as a channel for the spring, thou thyself didst flow. Let it be thy earnest and incessant care to perform whatsoever thou art about with true and unfeigned gravity; in whatsoever thou mayest do, go about each action as thy last, free from all vanity, hypocrisy and dislike of those things which by appointment of the Eternal One happen to thee.

5. Our life is a warfare and a pilgrimage. Fame is no better than oblivion. What is it that will endure? Only one thing: to preserve that spirit which is within from all manner of contumelies and injuries; never to do anything either rashly or hypocritically; wholly to depend upon self and proper actions; all things that happen to embrace contentedly as coming from Providence; and, above all things, with meekness and a calm cheerfulness to expect death as being nothing else but the resolution of those elements of which every creature is composed. For if the elements themselves suffer nothing by their perpetual conversion of one into another, that dissolution and alteration which is so common unto all should never be feared by any. This is according to Nature, and nothing that is according to Nature can be evil.

6. This also thou must observe: that whatsoever it is that naturally doth happen to things hath somewhat in itself that is pleasing and delightful. If with profound mind and apprehension one considers all things in the world, even those things which are but mere accessories and natural appendices, there will scarce appear anything to him

wherein he will not find matter of pleasure and delight. So will he be able to perceive the proper ripeness and beauty of old age, whether in man or woman; and whatsoever else is beautiful and alluring, with chaste and continent eyes, he will soon discern. Those and many other things will he discern, not creditable to every one but unto them only who are truly and familiarly acquainted both with Nature itself and all natural things.

7. Spend not the remnant of thy days in thoughts and fancies concerning other men, when by it thou art hindered from some better work. Spend not thy time in thinking what such a man doth and to what end, what he saith, what he thinks, what he is about, and such other curiosities, which make a man to rove and wander from the care and observation of that part of himself which is rational and overruling. See therefore in the whole connection of thy thoughts that thou be careful to prevent whatsoever is idle and impertinent, whatsoever is curious and malicious. Thou must use thyself to think only of such things of which if one suddenly should ask thee: What it is that thou art now thinking? thou mayest answer freely and boldly that so by thy thoughts it may presently appear that all in thee is sincere and peaceable, as becometh one that regards not pleasures nor gives way to voluptuous imaginations, free from all contentiousness, envy, and suspicion, and from whatsoever else thou wouldest blush to confess thy thoughts were set upon. He who is such is indeed a very priest and minister of the Deity, well acquainted and in good correspondence with Him Who is seated within himself as in a temple and sacrary to Whom also he keeps and preserves himself unspotted by pleasure, undaunted by pain; free from any manner of wrong or contumely by being himself consecrated to himself.

SELECTION XXXI.

Never esteem anything as profitable which shall ever constrain thee either to break thy faith or to lose thy modesty, to hate any man, to dissemble, to lust after anything that requireth secret of walls or veils. He that preferreth before all things his Rational Part and the sacred mysteries of Virtue which issue from it, shall never lament and exclaim, never sigh; he shall never want either solitude or company; and, which is chiefest of all, he shall live without either desire or fear. As for life, whether for a long or short time he shall enjoy his soul thus compassed about with a body, he is altogether indifferent. If even now he were to depart he is as ready for it as for any other action which may be performed with modesty and decency; for all his life long this is his only care, that his mind may always be occupied in such intentions and objects as are proper to a rational being.

2. Meddle not with many things, if thou wilt live cheerfully. Certainly there is nothing better than for a man to confine himself to necessary actions; to such and so many only as Reason, in a creature that knows itself born for society, will command and enjoin. For since most of those things which we either speak or do are unnecessary, if one shall cut them off it must needs follow that he shall thereby gain much leisure, and save much trouble; therefore at every action one must privately, by way of admonition, suggest to himself: May not this that now I go about be of the number of unnecessary actions? Neither must he use himself to cut off actions only, but thoughts and imaginations that are unnecessary; for so will unnecessary consequent actions the better be prevented and cut off.

3. If any one should tell thee: Thou shalt certainly die tomorrow! thou wouldst not, except thou wert extremely base and pusillanimous, take it for a great benefit rather to die the next day after; for what is the difference! for the same reason think it no great matter to die rather many years after than the very next day. Thou art now about to die, and yet hast thou not attained to perfect simplicity; thou art yet subject to many troubles and perturbations, not yet free from fear and suspicion of external accidents nor yet meekly disposed towards all men. Behold, what an infinite chaos of time doth present itself unto thee if thou shalt look forward! In that which is so infinite, what difference can there be between that which liveth but three days, and that which liveth three ages?

4. Think thyself worthy to speak or to do anything that is according to Nature and let not the reproach that may ensue upon it ever deter thee; if it be right and honest to be spoken or done, undervalue not thyself so much as to be discouraged from it. As for others, they have their own over-ruling part and their own proper inclination which thou must not stand and look about to take notice of, but go on straight whither thine own particular nature doth lead thee. After this manner resolve: I will continue my course according to Nature until I fall and cease; breathing out my last breath into that air by which continually breathed in, I live; falling upon that earth out of whose gifts my father gathered his blood and my mother her milk and out of which for so many years I have been provided with meat and drink!

5. When thou hast done well, and another is benefited by thy action, must thou like a very fool look for a third thing besides:—that it may appear unto others also that thou hast done well or that thou mayest, in time, receive one good turn for another! Such there be who, when they have done a good turn to any are ready to set them on the score for it or to require retaliation; oth-

ers, though they stand not upon retaliation, think with themselves that such a one is their debtor. Others, when they have done any such thing do not so much as know what they have done, but are like the vine which beareth grapes, and then seeks no further recompense. As a horse after a race, a hunting dog when he hath hunted, or a bee when she hath made her honey, looks not for applause so also doth one that rightly understands his own nature, when he has done a good turn. Thou therefore must be one of them who, whatever they do, do it without any further thought, and are in a manner insensible of what they have done.

6. Upon every action thou art about put this question to thyself: How will this, when it is done, agree with me? shall I have occasion to repent of it? yet a little while and I am gone, and all things are at an end; what then do I care for more than that my present action may be the proper action of one that is reasonable, whose end is the Common Good, who in all things is ruled by the same law of Right and Reason, by which the Deity rules Himself. As thou thyself, whoever thou art, wert made for the perfection and consummation of a life that is truly sociable: what action soever of thine therefore that, either immediately or afar off, hath not reference to the Common Good, is disorderly action; yea, it is seditious.

7. O man! as a citizen thou hast lived and conversed in this great City, the world. Whether just for so many years, or no, what is it unto thee! Thou hast lived as long as the welfare of the City required, which may be the common good of all. Why then should it be grievous unto thee if the same Nature that brought thee in doth now send thee out of the world! As if the prætor should fairly dismiss him from the stage whom he had taken in to act a while. To set a certain time to every man's living belongs unto Him only who was thy Creator and now is the Cause of thy dissolution; As for thyself, thou hast to do with neither. Go thy ways then well pleased and contented: for He it is that dismisseth thee.

SPECIAL PREFACE TO SELECTIONS FROM THE CHRISTIAN SCRIPTURES

SO far as the Truth and Beauty of Religion and of Morality are concerned the Wealth of all the ages is gathered in this volume; nothing new or different has been, nor for many centuries to come is likely to be, added. And this Wealth is common to all Sacred Scriptures of the World—each stating it in its own way.

The Selections of this volume are arranged in chronological order; but each overlaps the others and all contain common teachings, renewed and re-applied, according to the eclectic spirit and method that marks and pervades all the Great Religions of the World.

The Christian Scriptures and Religion were at first a re-expression and a re-form of the Jewish Scriptures and Religion. After about one hundred years they began to be eclectic and to gather freely from all Scriptures and Religions, every one of which—Egyptian, Persian, Brahmanic, Chinese, Jewish, Buddhistic, Greek, and Roman—was known and widely represented throughout the Roman Empire. For more than three centuries this cosmopolitanism of religious teachings and cults prevailed. In this atmosphere and environment of Eclecticism the Christian Religion grew and the Christian Scriptures were at length written.

Of all this we now have accurate knowledge and with certainty may designate the Christian Scriptures and Religion as a timely re-expression and re-form of all the great Scriptures and Religions of the World to that date. To a certain extent the same may be said of all the other great Scriptures and Religions—inclusive of Islamism at a later era—but, in the widest and fullest extent of the term, Eclecticism was and is the spirit and method of genuine Christianity in its Scriptures as in its organized life.

Selections I to XV are from the Four Gospels which, as a "survival of the fittest" out of a mass of more or less unreliable Traditions, contain the more useful and inspiring reports of the sayings and deeds of Joshua or Jesus of Nazareth, who is called the Anointed or the Christ. Only the Sayings are included in these Selections—all the Deeds, Historic Citations, Local Incidents, Comments or Opinions of observers and transcribers, together with all Personal and Geographic Names have been omitted as, impartially, they have been omitted from all the other Selections of this volume.

The stanzas that follow express appropriately the religious and ethical spirit pervading all the Sacred Scriptures of the World but particularly those of the Christian Religion.

FATHER, in the holy temple
  Of the pure and loving heart
Dwell'st Thou ever, Thy rich blessings
  Of sweet grace and truth t' impart;
Though the earth we travel over
  Seeking in each fane or shrine,
Nowhere shall we Thee discover—
  We ourselves are temples, Thine!

We ourselves Thine only temples:
  Conscious in our consciousness
Thou becomest, and there only
  Find we truth and righteousness;
Church or mosque or grand pagoda—
  Built of marble, wood or stone—
Never can command Thy presence:
  In man's heart Thou dwell'st alone!

CHRISTIAN SCRIPTURES—GOSPEL SELECTIONS

JAH-VAH: *Heaven Parent, Mother-Father, Our Father, Our Mother.*

SELECTION I.

GLORY to the Holy One in the highest! Peace on Earth! Good-will to men!

2. Now, O Holy One, lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen the Salvation which Thou hast prepared before the face of all people: even the Light which is to lighten all nations and the Glory of all Thy children upon earth.

3. Repent for the Kingdom of Heaven is at hand! prepare the way of the Holy One, make clean His paths; elevate all that is low, bring down all that is high, straighten all that is crooked, make smooth all that is rough; that all flesh may see His Salvation. He that hath two coats, let him give to him that hath none; he that hath meat, let him do likewise; exact only what is just; do violence to no man; be content with your wages. The winnowing-time has come; the threshing floors shall be thoroughly cleansed, the wheat shall be gathered into storehouses and the chaff shall be burned in the unquenchable fire.

4. It is written: man shall not live by bread only but by every teaching that proceedeth from the Holy One! Again: thou shalt worship the Holy One and Him alone shalt thou obey! Again: thou shalt not tempt the Holy One who is Supreme!

5. The spirit of the Holy One is upon me; for he hath appointed me to publish Glad Tidings, to comfort the broken-hearted, to give sight to those whose minds are blinded, to heal those who are bruised, to proclaim deliverance to captives and to announce the acceptable time.

6. The Kingdom of Heaven is at hand! Repent ye! Bring forth fruits worthy of Repentance! Say not: We have the righteousness of our fathers! Behold, the axe is now laid at the root of every tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire!

7. Blessed are the humble in spirit: theirs is the Kingdom of Heaven. Blessed are they who sorrow for their sins; they shall be comforted. Blessed are they who are unselfish in spirit: they shall inherit the earth. Blessed are they who hunger and thirst for righteousness: they shall be filled. Bless-

ed are the merciful: they shall obtain mercy. Blessed are the pure in heart: they shall see the Holy One. Blessed are the peacemakers: they shall be called the children of the Holy One.

8. Blessed are they who are persecuted for righteousness' sake: theirs is the approval of Heaven. Blessed are they who weep now; for they shall laugh. Blessed are they whom men hate, and whom they separate from their company, and whom they reproach, and cast out as evil for the Truth's sake: their approval is great in Heaven. Woe to them that are rich; for they have received their consolation. Woe to them that are full: for they shall hunger. Woe to them that laugh now; for they shall mourn and weep. Woe to them of whom all men speak well; for so did their fathers of the false prophets.

SELECTION II.

Ye are salt of the earth; but if salt has lost its savor it is good for nothing but to be cast out and trodden under foot. Ye are lights in the world; a city set on an hill cannot be hid; men do not light a candle and put it under a bushel but on a candlestick, that it may give light to all who are in the house. So let our light shine before men that they may see our good works and give the glory to Our Father who is in Heaven.

2. Truly, truly, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law till all be accomplished. Whosoever shall break one of even the least Commandments and teach men so, shall be least in the Kingdom of Heaven; but whosoever shall do and teach them shall be great in the Kingdom of Heaven. Unless our righteousness exceed the righteousness of hypocrites we shall in no case enter into the Kingdom of Heaven.

3. It was said by them of old time: Thou shalt not kill; whosoever shall kill will be in danger of the judgment! but I say: Whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall call his brother a fool shall be in danger of the fires of Gehenna. If thou bring a gift to the altar and rememberest that thy brother hath aught against thee, leave thy gift and go thy way first to be reconciled to thy brother; then come and offer the gift.

4. It was said by them of old time: Thou shalt not commit adultery! but I say: Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Therefore if thy right eye causeth thee to lust, pluck it out and cast it from thee! it is better for thee that one of thy members should perish than that thy whole body should be cast into Gehenna. Or if thy right hand causeth thee to lust cut it off and cast it from thee! It is better for thee that

one of thy members should perish than that thy whole body should be cast into Gehenna.

5. It was said by them of old time: Thou shalt not forswear thyself, but shalt perform unto the Holy One thine oaths! but I say: Swear not at all; neither by Heaven which is the throne of the Holy One, nor by the earth which is His footstool, nor by thy head, of which thou canst not make one hair white or black; but let our communication be: Yea, yea; Nay, nay; whatsoever is more than these cometh of evil.

6. It hath been said: An eye for an eye, and a tooth for a tooth! but I say: Resist not evil; whosoever may smite thee on thy right cheek, turn to him the other also; if any one sue thee at the law and take away thy coat, let him have thy cloak also; whosoever may compel thee to go a mile, go with him twain; give to him that asketh and from him that would borrow turn not away.

7. It hath been said: Thou shalt love thy neighbor and hate thine enemy! but I say: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use and persecute you; so shall we be children of Our Father who is in Heaven, who maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if we love them who love us, what merit have we! do not even the outcasts the same? if we salute our brethren only, what do we more than others! do not even the outcasts so? we therefore, let us be perfect, even as Our Father in Heaven is perfect.

8. Take heed that ye do not alms before men to be seen of them, otherwise ye have no approval from Our Father who is in Heaven; when thou doest alms do not sound a trumpet before thee, as hypocrites do in the synagogues and in the streets that they may have glory of men; truly they have this as their reward! but when thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and Our Father who seeth in secret Himself will approve thee openly.

9. When thou prayest, be not as hypocrites who love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; truly they have this as their reward! but when thou prayest enter into thy closet and shut the door, and thus pray to Our Father in secret: and He who seeth in secret shall approve thee openly. When ye pray, use not vain repetitions as heathen do for they think they will be heard for their much speaking! be not like them; for Our Father knoweth what things we have need of before we ask Him. After this manner pray ye: Our Father, reverenced be Thy name. Thy Kingdom come. Thy Will be done on earth as in the heavens. Grant us day by day our needful

bread. Forgive us our errors, as we also forgive every one that errs. Leave us not in our trials, but enable us to triumph over evil.

10. If we forgive men their errors Our Heavenly Father will also forgive us; but if we forgive not men their errors neither will Our Father forgive us our errors.

SELECTION III.

No one can serve two masters: either he will hate one and love the other, or he will obey one and disobey the other; we cannot serve both the Holy One and mammon. Therefore let us not lay up earthly treasures, which moth and rust corrupt and which thieves break through and steal; but let us lay up Heavenly Treasures, for where our treasure is, there will our hearts be also.

2. Take no anxious thought for your life, what ye shall eat or drink; nor yet for your body, what ye shall put on; Is not the life more than meat, and the body more than raiment! Behold the fowls of the air: for they neither sow nor reap with anxious thought; yet Our Heavenly Father feedeth them. Are we not better than they? and which of us by taking anxious thought can add even one cubit to his stature. Consider the lilies of the field, how they grow: they neither toil nor spin with anxious thought; yet even Solomon in all his glory was not arrayed like one of these. If Our Father so clothes the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe us, O we of little faith! Therefore take no anxious thought, saying: what shall we eat! what shall we drink! wherewithal shall we be clothed! for Our Heavenly Father knoweth that we have need of all these. But seek we first His Kingdom and His Righteousness, and all needful things shall be added. Let us take no anxious thought for the morrow; the morrow will take care of itself; sufficient unto the day are the needs thereof.

3. Judge we not and we shall not be judged; for with what judgment we judge we shall be judged, and with what measure we mete it shall be measured to us again. And why behold we the mote that is in our brother's eye, but consider not the beam that is in our own eye! How will we say to our brother: let me pull the mote out of thine eye! and, behold, a beam is in our own eye! First let us cast out the beam from our own eye, then shall we see clearly to cast out the mote from our brother's eye. That which is holy let us not give to dogs nor cast pearls before swine; for they will trample them under their feet and turn again to rend us.

4. Ask with persistence and it shall be given, seek with persistence and it shall be found, knock with persistence and it shall be opened; every one that continueth to ask, receiveth; he that continueth to seek findeth, and to him that continueth to knock it is opened. What man is there who

if his son ask bread will give him a stone, or if he ask a fish will give him a serpent! if we then, being imperfect, give good gifts to our children, how much more shall Our Father who is in Heaven give good things to them that ask Him.

5. Enter we in at the strait gate: for wide is the gate and broad the way that leadeth to destruction, and many go in thereat; but strait is the gate and narrow the way that leadeth to Life, and few there be that find it. Let us beware of the false teachers who come in sheep's clothing but inwardly are ravening wolves; we may know them by their fruits. Do men gather grapes of thorns, or figs of thistles! every good tree brings forth good fruit, but a bad tree brings forth bad fruit; a good tree cannot bring forth bad fruit, nor can a bad tree bring forth good fruit. Every tree that brings not forth good fruit shall be cut down and cast into the fire; so by their fruits we shall know them.

6. Not every one that saith: Lord! Lord!! shall enter into the Kingdom of Heaven; but they that do the will of Our Father who is in Heaven. Many will exclaim in that day: Lord, Lord, have we not taught in Thy name! in Thy name cast out demons! in Thy name done many wonderful works! but He will answer them: I know you not; depart from Me, ye that work iniquity!

7. Whosoever heareth these teachings and doeth them is like a wise man who built his house upon a rock: the rain descended, the floods came, the winds blew and beat upon that house; but it fell not, for it was founded upon a rock. And every one that heareth these teachings and doeth them not is like a foolish man who built his house upon the sand: the rain descended, the floods came, the winds blew and beat upon that house; and it fell and great was the fall of it.

SELECTION IV.

A SOWER went forth to sow: and as he sowed, some seeds fell by the way side and the fowls came and devoured them; some fell upon stony places where they had not much earth, and forthwith they sprung up, but because they had no deepness of earth when the sun was up they were scorched, and because they had no root they withered away; some fell among thorns and the thorns sprang up and choked them; others fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

2. Hear now the meaning of this. When any one hears the Word of the Kingdom and understands it not, then come wicked desires and catch away that which was sown in the heart; this is he who receives seed by the way side. He that receives seed into stony places, is he that hears the Word with joy but has not root in himself, and so endures for awhile; but when tribulations or persecutions arise because

of the Word, by and by he is offended. He that receives seed among the thorns is he that hears the Word; but the care of this world and the deceitfulness of riches choke the Word, and he becomes unfruitful. But he that receives seed into good ground is he that hears the Word and understands it; who also bears fruit and brings forth, some an hundredfold, some sixty, some thirty.

3. The Kingdom of Heaven is like a man who sowed good seed in his field, but while men slept an enemy sowed tares among the wheat. When the blade was sprung up and brought forth fruit, then appeared the tares also; so the servants of the householder came and said to him: sir, didst not thou sow good seed in thy field? whence then hath it tares! he answered: an enemy hath done this. The servants said to him: wilt thou that we go and gather them up? he said: nay, lest while ye gather up the tares ye root up also the wheat; let both grow together until the harvest, and in the time of harvest I will say to the reapers: Gather together first the tares and bind them in bundles to burn them, but gather the wheat into my storehouse.

4. The Kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air lodge in its branches. Again: the Kingdom of Heaven is like leaven, which a woman hid in three measures of meal, till the whole was leavened.

5. Again: the Kingdom of Heaven is like a treasure hid in a field, which one found and for joy thereof went and sold all that he possessed and bought that field. Again: the Kingdom of Heaven is like a merchant man seeking goodly pearls, and when he has found one pearl of great price goes and sells all that he possesses and buys it. Again: the Kingdom of Heaven is like a net cast into the sea which gathers of every kind and when it is full they draw to shore and gather the good into vessels but cast the bad away.

6. A woman who was an outcast knew that the Teacher sat at meat in a Pharisee's house; and she brought an alabaster box of precious ointment and stood behind him weeping; and she began to wash his feet with tears and to wipe them with the hairs of her head; and she kissed his feet and anointed them with the ointment. When the Pharisee saw it he spake within himself: This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is an outcast! Then the Teacher said to him: A certain creditor had two debtors: one owed five hundred pence and the other fifty; when they had nothing to pay, he frankly forgave them both; which of them will love him most? the

Pharisee said: he to whom he forgave most. Then the Teacher said to him: thou hast rightly judged; and he turned to the woman and said: Seest thou this woman? when I entered into thy house thou gavest me no water for my feet, but she hath washed my feet with tears and wiped them with the hairs of her head; thou gavest me no kiss, but since the time I came in she hath not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman hath anointed my feet with ointment; wherefore I say to thee: her sins though many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said to her: Thy sins are forgiven.

7. Then cried the Teacher and said: Come to me all ye outcast ones who are heavy laden and weary! I will give you rest, for I am forgiving and merciful in heart; accept my yoke, which is easy, and my burden, which is light, and ye shall find rest to your souls.

8. Then spake He this parable to those who trust in themselves that they are righteous and despise others: Two men went up into the temple to pray; one a hypocrite and the other an outcast; the hypocrite stood and prayed thus with himself: Jehovah, I thank Thee that I am not as other men are: extortioners, unjust, adulterers, or as this outcast; I fast twice in the week, I give tithes of all that I possess! but the outcast, standing afar off, would not lift up so much as his eyes unto heaven but smote upon his breast saying: O Holy One, be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other; for every one that exalts himself shall be abased; and he that humbles himself shall be exalted.

SELECTION V.

THIS people draweth nigh unto Me with their mouth and honoreth Me with their lips, saith the Holy One, but their heart is far from Me! in vain they do worship Me, teaching for doctrines the commandments of men. Hear and understand: not that which goes into the mouth defiles one; but that which comes out of the mouth; those things that proceed out of the mouth come forth from the heart, and they defile; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile, but to eat with unwashen hands defiles not. Hypocrites are they who make clean the outside of the cup and the platter, but their inward part is full of wickedness; foolish ones; did not He that made that which is without make that which is within also!

2. Woe to hypocrites; who tithe mint and all manner of herbs, but pass over justice and the love of the

Holy One! Woe to hypocrites; who love uppermost seats in the synagogues and greetings in the markets! Woe to hypocrites; who are as graves which appear not so that men stumble over them and are not aware of them! Woe to teachers of the law who lade men with burdens grievous to be borne, which they themselves touch not with one of their fingers! Woe to priests and false prophets who take away the key of knowledge; who enter not in themselves and them that would enter they hinder! Truly say I unto you: The outcasts and the harlots will go into the Kingdom of Heaven before these! for there is nothing covered that shall not be revealed, neither hid that shall not be known; whatsoever is spoken in darkness shall be heard in the light, and that which is whispered in the ear shall be proclaimed upon the housetops.

3. When the Teacher saw the multitudes he was moved with compassion on them, because they fainted and were as sheep having no shepherd; and he said to his disciples: The harvest truly is plenteous, but the laborers are few! pray ye the Master of the Harvest that He will send forth laborers into His harvest-field. Then he called unto him his followers and began to send them forth by two and two: and he commanded them to take nothing for their journey save a staff only; no scrip, no bread, no money in their purse; to be shod with sandals; and not put on two coats; and he said to them: I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.

4. Beware of men: for they will deliver you up to councils and they will scourge you in their synagogues, and ye shall be brought before governors and kings for the Truth's sake. But when they deliver you up take no anxious thought how or what ye shall speak; it shall be given you in that same hour what we shall speak, for it is not ye that speak but the Spirit of Our Father who speaketh through you.

5. The brother shall deliver up the brother to death, and the father the child; children shall rise up against their parents, and cause them to be put to death; and ye shall be hated of all men for Truth's sake; but he that endureth to the end shall be saved. The disciple is not above the teacher; it is enough for the disciple that he be as the teacher; if they have called the teacher Beelzebub, much more shall they so call his disciples. But fear them not, for there is nothing covered that shall not be revealed nor hid that shall not be known.

6. Fear not them who kill the body but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in the fires of Gehenna. Are not two sparrows sold for a farthing? not one of them falls to the ground

without Our Father; the very hairs of our head are all numbered; fear not therefore, ye are of more value than many sparrows.

7. Whosoever shall confess the Truth before men will be confessed before Our Father in Heaven; but whosoever shall deny the Truth before men will be denied before Our Father in Heaven. Whosoever loveth father, or mother, or son, or daughter more than the Truth is unworthy to be my disciple; whosoever denies not self and endures not opposition in following the Truth cannot be my disciple.

SELECTION VI.

When Our Father shall come in His glory and all His holy ones with Him, and shall sit upon the throne of His glory, and before Him shall be gathered all nations; then He will separate them one from another, as a shepherd separates sheep from goats; He will set the sheep on His right hand, but the goats on the left. Then will He say to them on his right hand: Come, blessed ones, inherit the Kingdom prepared for you from the foundation of the world! for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick and ye visited Me; I was in prison, and ye came to Me. Then shall the righteous ones answer Him, saying: When saw we Thee an hungred and fed Thee or thirsty and gave Thee drink? when saw we thee a stranger and took Thee in, or naked and clothed Thee? when saw we Thee sick, or in prison and came to Thee? And He shall answer: Inasmuch as ye have done it to even the least of your brethren, ye have done it to Me.

2. Then shall He say to them on the left hand: Depart, unworthy ones from Me! for I was an hungred an ye gave Me no meat, I was thirsty and ye gave Me no drink, I was a stranger and ye took Me not in, naked and ye clothed Me not, sick, and in prison and ye visited Me not. Then shall they answer Him, saying: When saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then shall He answer: Inasmuch as ye did it not to even the least of your brethren ye did it not to Me.

3. The Kingdom of Heaven is like unto ten virgins, who took their lamps and went forth to meet the bridegroom; five were wise and five were foolish; they that were foolish took their lamps but no oil with them, but the wise took oil in their vessels with their lamps. And while the bridegroom tarried they all slumbered and slept; but at midnight a cry was made: Behold, the bridegroom cometh; go ye out to meet him! Then all those virgins arose and trimmed their lamps; and the foolish said to the wise: Give us of your oil, for our lamps are gone out! but the wise answered: Not

so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying: master, master, open to us! but he answered: Truly I say to you, I know you not.

4. When once the Master of the House hath shut the door and ye begin to stand without and to knock, saying: Master, Master, open to us! He shall answer and say to you: I know not whence ye are; depart from me, ye workers of iniquity! There will be weeping and gnashing of teeth when ye see the holy ones all in the Kingdom of Heaven and yourselves thrust out. They shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of Heaven; and, behold, there are those now considered last who shall be first, and there are those now considered first who shall be last.

5. Therefore let us be prepared, for in such an hour as we think not that day shall come. Who is the faithful and wise servant whom his Master hath made ruler over His household to give them meat in due season? blessed is that servant whom His master when He comes, shall find so doing. But if that servant shall say in his heart: my Master delays His coming! and shall begin to smite his fellowservants, and to eat and drink with the drunken; the Master of that servant shall come in an hour that he is not aware of, and shall cast him out, and appoint him his portion with hypocrites; then there will be weeping and gnashing of teeth.

6. For the Kingdom of Heaven is like an householder who went out early in the morning to hire laborers into his vineyard: when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place, and said to them: go ye also into the vineyard, and whatsoever is right I will give you. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them: why stand ye here all the day idle? they say to him: because no man hath hired us! he said to them: go ye also into the vineyard and whatsoever is right, that shall ye receive.

7. When even was come, the master of the vineyard said to his steward: Call the laborers and give them their wages, beginning from the last to the first. And when they came that were hired about the eleventh hour, they received every man a penny. But they that came first supposed they would receive more than a penny; and they murmured against the goodman of the house, saying: these last have wrought but

one hour and thou hast made them equal to us, who have borne the toil in the heat of the day! He answered them: friends, I do thee no wrong; didst not thou agree with me for a penny? take that thine is and go thy way; I will give to these last, even as to thee. Is it not lawful for me to do what I will with mine own!

SELECTION VII.

THE Kingdom of Heaven is as a man traveling into a far country, who called his servants and delivered to them his goods. To one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents; likewise he that had received two, he also gained other two; but he that had receiveth one went and digged in the earth, and hid his master's money.

2. After a long time the master of those servants came and reckoned with them; and he that had received five talents came and brought other five talents, saying: master thou deliveredst to me five talents, and I have gained five talents more! his master said to him: well done, good and faithful servant, thou hast been faithful over a few things and I make thee ruler over many things; enter thou into thy master's joy. He also that had received two talents came and said: master, thou deliveredst to me two talents and I have gained two talents besides them! his master said to him: well done, good and faithful servant, thou hast been faithful over a few things and I make thee ruler over many things; enter thou into thy master's joy.

3. Then he who had received the one talent came and said: master, I knew that thou art an hard man, reaping where thou didst not sow and gathering where thou didst not scatter; so I was afraid and went and hid thy talent in the earth; lo, here thou hast what is thine. But his master answered: wicked and slothful servant! thou oughtest, at the least, to have put my money at the exchangers that, at my coming, I should have received mine own with increase. Take therefore the talent from him and give it to him who hath ten talents; for to every one that hath improved shall be given more, and he shall have abundance; but from him that hath not improved shall be taken away even that which he hath.

4. What man, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he finds it? and when he has found it he lays it on his shoulders, rejoicing; and when he comes home he calls together his friends and neighbors, saying to them: rejoice with me; for I have found my sheep which was

lost! Likewise joy is in Heaven over one sinner who repents even more than over ninety and nine just persons who need no repentance.

5. What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? when she has found it she calls her friends and neighbors together, saying: rejoice with me, for I have found the piece which I had lost. Likewise there is joy in the presence of the holy ones in Heaven over one sinner that repents.

6. A certain man had two sons; and the younger of them said to his father: father, give me the portion of goods that falleth to me! and he divided unto them his living. Not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. When he had spent all there arose a mighty famine in that land, and he began to be in want; then he went and joined himself to a citizen of that country who sent him into his fields to feed swine; and he fain would have eaten the pods of the carob tree that the swine did eat; but no man gave even these to him.

7. And when he came to himself he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say to him: father I have sinned against Heaven and before thee, and am no more worthy to be called thy son! make me as one of thy hired servants. Then he arose, and came to his father.

8. When he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Then the son said to him: father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son! But the father said to his servants: bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry; for this my son was dead, and is alive again, he was lost and is found! And they began to be merry.

9. Now the elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing; so he called one of the servants, and asked: what do these things mean? and he said: thy brother is come and thy father has killed the fatted calf, because he has received him safe and sound. Then he was angry, and would not go in; therefore came his father out, and intreated him.

10. But he said to his father: lo, these many years have I served thee, neither transgressed I at any time thy commandment; yet thou never gavest me even a kid, that I might make merry with my friends; as soon, however, as this thy son who hath devoured thy living with har-

lots came, thou didst kill for him the fatted calf! And he said to him: son, thou art ever with me and all that I have is thine; it was meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found.

SELECTION VIII.

EITHER the tree is good and its fruit good, or else is corrupt and its fruit corrupt; for the tree is known by its fruit. How can ye, being evil, speak good things! for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. Every idle word that men speak they shall give account thereof in the day of judgment; by their words they shall be justified and by their words they shall be condemned. He that is holy heareth the words of the Holy One; ye hear them not, because ye are not of the Holy One.

2. Except a man be born of the Spirit he cannot see the Kingdom of Heaven. That which is born of flesh is flesh, and that which is born of Spirit is spirit. Marvel not that I say to you: ye must be born again. The wind blows where it listeth, and we hear the sound thereof but can not tell whence it comes nor whither it goes; so is every one that is born of the Spirit.

3. If thou wilt enter into Life, keep the commandments: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, Thou shalt love thy neighbor as thyself. And if thou wilt be perfect, sell that thou hast and distribute to the needy; so thou shalt have treasure in Heaven. Whosoever loves riches shall enter with difficulty into the Kingdom of Heaven. Truly I say to thee: it is easier for a camel to go through the eye of a needle than for one who loves riches to enter into the Kingdom of Heaven.

4. Whosoever will be great let him be a servant, and whosoever will be chief, let him be as a slave; even as all holy men came not to be served but to serve and to give their life as a ransom for others. Whosoever seeks to keep his life shall lose it; but whosoever is willing to sacrifice his present life for the good of others, the same shall gain Eternal Life. What is a man advantaged if he gain even the whole world and himself becomes a cast away!

5. A certain man had a fig tree in his vineyard, and he came and sought fruit thereon but found none; then said he to the dresser of his vineyard: These three years I come seeking fruit on this fig tree and find none; cut it down for why should it cumber the ground! he replied: master, let it alone this year also till I shall dig about it and en-

rich it; and if it bear fruit well, if not then after that thou shalt cut it down.

6. The ground of a certain rich man brought forth plentifully, and he thought within himself: what shall I do, I have not room enough to store my fruits! this will I do: I will pull down my storehouses, and build greater; and therein will I store all my goods; then I will say to my soul: soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But the Holy One said to him: thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided! So is every one that stores up treasure for himself, and is not rich toward the Holy One.

7. There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day; and a certain beggar was laid at his gate, full of sores, desiring to be fed with crumbs which fell from the rich man's table. It came to pass that the beggar died and was carried by angels into Paradise; the rich man also died and in Hades lifted up his eyes, being in torments, and saw the beggar afar off and cried out: Have pity on me and dip the tip of thy finger in water to cool my tongue; for I am tormented in this flame!

8. Then he answered and said: Remember that because thou in thy lifetime received thy good things, now thou art tormented; besides a great gulf is fixed between us so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence. Then said the rich man: I pray thee that thou wouldest send to my father's house and warn my five brethren, lest they come also into this torment! but he said to him: They have holy teachers, let them hear them; he said; Nay, but if one appeared to them from the dead, they would repent! And he said to him: if they hear not the holy teachers neither will they be persuaded though one appeared from the dead.

9. When the spirit of uncleanness is gone out of an unclean man he wanders about seeking rest; and, finding none, he says: I will return into my house from whence I came out! and when he comes he finds it empty, swept, and garnished. Then goes he and takes other spirits more unclean than himself, and they enter in and dwell there; and the last state of that man is worse than the first.

10. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If we have not yet been faithful in the service of the world, who will commit to our trust the Everlasting Riches! If we have not been faithful in that which is another man's, who will entrust to us that which is to be our own.

SELECTION IX.

If thy brother trespass against thee rebuke him, and if he repent forgive him; if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying: I repent! thou shalt forgive him. Not only until seven times, but until seventy times seven shalt thou forgive him.

2. The Kingdom of Heaven is like a certain king who would take account of his servants. When he had begun to reckon, one was brought who owed him ten thousand talents; but as he had not to pay he commanded him to be sold, with his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and did him homage, saying: master, have patience with me, and I will pay thee all! then the master was moved with compassion, and loosed him, and forgave him the debt.

3. That same servant went out and found one of his fellowservants who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying: pay me that thou owest! and his fellowservant fell down at his feet and besought him, saying: have patience with me, and I will pay thee all! but he would not, and went and cast him into prison till he should pay the debt.

4. When his fellowservants saw what was done they were very sorry, and came and told their master all that was done. Then the master called him and said: O wicked servant, I forgave thee all thy debt because thou desiredst me; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee! And his master was wroth and delivered him to servitude till he should pay all that was due to him. So likewise shall our Heavenly Father do also to us, if we, from our hearts, forgive not every one his brother their trespasses.

5. When thou art bidden to a feast sit not down in the highest seat, lest one more honorable than thou be bidden and he that bade thee and him come and say to thee: give this one place! and thou, with shame, must take the lowest seat. But when thou art bidden, go and sit down in the lowest seat that when he that bade thee cometh, perchance he may say to thee: friend, go up higher! Whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted.

6. When thou makest a dinner or a supper, call not thy rich friends or kinsmen, or neighbors; for they also will bid thee again and recompense will be made thee. But when thou makest a feast, call the poor who are maimed, and lame, and blind; and thou shalt be blessed for they cannot recompense thee.

7. Fear not, little flock; it is Our Father's good pleasure to give us the Kingdom. Sell that ye have and give to those who are needy; thus provide yourselves treasures which

wax not old, rewards in Heaven that fail not, where no thief approaches neither moth corrupts.

8. Let your loins be girded about and your lights burning, and ye yourselves like unto those who wait for their master's return from the wedding; that when he comes and knocks they may open to him immediately. And if he shall come in the second watch, or come in the third watch, and find them waiting, blessed are those servants. For the servant who knows his master's will and prepares not according to his will, shall be beaten with many stripes; while he that knows not and commits things worthy of stripes shall be beaten with few stripes. To whomsoever much is given, of him much will be required.

9. A certain man made a great supper, and invited many; and at supper time he sent his servant to say to them that were bidden: Come, for all things are now ready. And all, with one consent, began to make excuse; the first said: I have bought a piece of ground and I must needs go and see it; I pray thee have me excused. Another said: I have bought five yoke of oxen and I go to prove them; I pray thee have me excused! and another said: I have married a wife and therefore I cannot come!

10. Then the master of the house said to his servant: go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind. The servant said: master, it is done as thou hast commanded, and yet there is room. And the master said to the servant: go out into the highways and hedges and constrain them to come in, that my house may be filled! for I say to you, that none of those who first were invited shall taste of my supper.

SELECTION X.

THE first of all the commandments is: The Holy One, Our Father is Supreme: and thou shalt love Him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and the second commandment is like it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.

2. But who is my neighbor? A certain man went down to Jericho and fell among thieves, who stripped him of his raiment and wounded him, and departed leaving him half dead. By chance there came a certain priest that way who, when he saw him, passed by on the other side; likewise another priest came and looked on him and passed by on the other side. But a certain heretic, as he journeyed, came where he was; and when he saw him had compassion on him and went and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. On the morrow, when he departed, he took out two pence and gave them to

the host, and said to him: Take care of him, and whatsoever thou spendest more when I come again I will repay thee. Which now, of these three, was neighbor to him that fell among the thieves? He that showed mercy on him. Go thou and do likewise!

3. Beware of the priests who go in long robes and love salutations in public, who seek the chief places in the temple and the uppermost seats at feasts! for they devour widows' houses and, as a pretence, make long prayers! these shall receive great condemnation.

4. As the people were casting money into the treasury of the temple many that were rich cast in abundantly; and there came a certain poor widow, who threw in two mites, which make a farthing. Then said the Teacher: truly this poor widow has cast in more than all the others; for all they cast in of their abundance, but she gave all that she had, even her whole living.

5. The scribes and priests sit in official seats, therefore what they command, that observe; but do not ye after their works, for they say and do not; all their works they do to be seen of men. They make conspicuous their robes, embroider their garments, and love to have men say to them: master, master! Be ye not called master! for all are brethren; and call no man on the earth Father! for there is but one Father, even Our Father who is in Heaven.

SELECTION XI.

From the beginning the Creator made men male and female; for this cause shall a man leave father and mother and cleave to his wife, and they twain shall be one flesh; they are no more twain, but one flesh. What the Eternal One has joined together let no man put asunder. Whosoever puts away his wife in order to marry another, commits adultery against her; and if a woman shall put away her husband in order to be married to another, she commits adultery. Whosoever shall put away his wife except it be for fornication, and shall marry another, commits adultery; and whoso marries one who is put away for fornication commits adultery.

2. In this world men marry, and are given in marriage, but they who shall be accounted worthy to obtain the Heavenly World and the Life from the Dead, neither marry nor are given in marriage. Neither shall they die any more, for they are equal to angels and, as children of the Holy One, are children of Immortal Life; for Our Father is not a Father of the dead, but of the living; and all live unto Him.

3. Whosoever drinks of the water of sensuous gratification will thirst again, but whosoever drinks of the water of Spiritual Purity and Joy will never thirst, for it will be in him a well of water springing up unto Everlasting Life. The hour is coming, and even now is at hand when

true worshippers will worship Our Father in spirit and in truth, for He seeketh such; He is Spirit, and they who worship Him aright worship in spirit and in truth.

4. Do not say: there are yet four months before cometh this harvest! lift up your eyes and look on the fields white already to harvest. He that reaps shall receive compensation and gather fruit unto Life Eternal; and both they who sow and they who reap shall rejoice together. Herein is the saying true: one sows and another reaps. Others have labored and we enter into the harvest of their labors.

SELECTION XII.

A CERTAIN woman who had an issue of blood for many years and had suffered much of many physicians, and had spent all she possessed without becoming better but rather grew worse, came in the press behind and touched the garments of the Teacher; for she said: if I may touch but his clothes, I shall be cured! Then he turned and, when he saw her said: daughter, be of good comfort; thy faith has healed thee! and the woman was healed from that hour.

2. A blind man sat by the highway begging; and when he heard that the Teacher was near he began to cry out: have pity on me! and many charged him to hold his peace, but he cried the more a great deal: have pity on me! And the Teacher commanded him to be called; and they called the blind man, saying: be of good comfort, he calls thee! and he, casting away his garment, rose and came to him; and he said: what wilt thou that I should do for thee? the blind man said to him: master, that I may receive my sight! and the Teacher said: go thy way, thy faith has restored thee. And immediately he received his sight, and followed in the way.

3. And as he entered into a certain village there met him ten lepers who lifted up their voices and cried: have mercy on us! when he saw them he said to them: go show yourselves to the priests. And it came to pass that, as they went, they were healed; and one of them, when he saw that he was healed, turned back and with a loud voice glorified Jehovah; and he fell down on his face at the feet of the Teacher and gave him thanks. And the Teacher said: were there not ten healed? but where are the nine? there are not found that returned to give thanks save this one! and he said to him: arise, go thy way; thy faith has healed thee.

4. As he went forth, he saw the multitudes and was moved with compassion toward them, and he healed their sick. When the people had knowledge of him, they sent into all the country round about and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and they who touched were healed.

5. They brought to him a man sick of the palsy, lying on a bed; and seeing their faith he said to the

sick of the palsy: son, be of good cheer, thy sins are forgiven thee. Certain of the priests said within themselves: this man blasphemes! and he, knowing their thoughts, said: wherefore think ye evil concerning me in your hearts? is it easier to say: thy sins be forgiven thee, than to say: arise and walk! but that ye may know that the son of man has authority to absolve from sin, then saith he to the sick of the palsy: arise, take thy bed and go to thy house! and he arose and went to his house. When the multitudes saw it, they marvelled, and glorified Jehovah who had given such power to men. Afterward the Teacher found him in the temple, and said to him: behold, thou art healed; sin no more, lest a worse thing come to thee.

6. It came to pass the day after as he went into a certain city there was carried out, as dead, an only son of his mother, and she was a widow; and much people of the city were with her. When the Teacher saw her he had compassion and said to her: weep not! and when he touched the bed those bearing it stood still; and he said: young man, arise! and the young man sat up, and began to speak; and he delivered him to his mother.

7. There came a ruler of the synagogue who fell down at his feet and besought him that he would come into his house; for he had one only daughter, about twelve years of age, and she lay a dying. When the Teacher came into the house all wept and bewailed her; but he said: weep not, she is not dead, but is asleep! and they laughed him to scorn, being confident that she was dead. Then he put them aside and took her by the hand, and called: maid, arise! and her spirit came again, and she arose straightway, and he commanded to give her meat.

8. Then the priests went out and held council against him, how they might destroy him; when the Teacher knew it he withdrew himself; and multitudes followed him and he healed their sick, but charged them that they should not make it known. So was that accomplished which was spoken by the prophet: behold my servant whom I have chosen, my beloved, in whom my soul is well pleased! I will put my spirit upon him, and he shall show mercy to the outcasts, he shall not strive nor cry out, neither shall his voice be heard in the streets; a bruised reed shall he not break, and smoking flax shall he not quench; he shall send forth justice unto victory; and in his name shall the despised ones trust.

SELECTION XIII.

A MULTITUDE came to the Teacher and so great was his zeal in teaching them that he could not find time so much as to eat bread. When his kinsmen heard of it they sought to lay hold on him, and they said: he is beside himself! for neither did his brothers believe in him. Then they and his mother came and sent a mes-

sage to him, to call him out; for the multitude sat about him. When it was said to him: thy mother and thy brothers seek thee! he answered, who is my mother or my brothers? and, looking around on them who sat about him, he said: behold my mother and my brothers! for whosoever shall do the will of Our Father, the same is my brother, and my sister, and my mother.

2. It came to pass that he went up into a mountain to pray; and as he prayed the fashion of his countenance was altered, and his raiment was white and glistering. While he prayed a cloud overshadowed him and there came a voice, saying: thou art My well loved son.

3. Then he asked his disciples: what was it that ye disputed among yourselves by the way? but they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he said to them: if any man desire to be first, the same shall be last of all and servant of all.

4. And he took a child and set him in the midst of them, and when he had taken him in his arms he said: whosoever shall receive one of such children in my name receives me, and whosoever shall receive me, receives not me, but Him that sent me. Then they brought young children to him, that he should bless them; but his disciples rebuked those that brought them. When the Teacher saw it he was much displeased, and said to them: Suffer the little children to come to me and forbid them not, for of such is the Kingdom of Heaven! whosoever shall not receive the Kingdom of Heaven as a little child can not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

5. Then said he to the disciples: it is impossible but that offences will come, but woe to him through whom they come! it were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should cause one even of the least of his fellow men to go astray.

6. The scribes and priests brought to him a woman taken in adultery; and when they had set her in the midst, they said to him: This woman was taken in adultery, in the very act! now Moses in the law commanded that such should be stoned, but what sayest thou? Then the Teacher stooped down and, with his finger, wrote on the ground as though he heard them not; when they continued asking him, he lifted himself up and said: he that is without sin among you, let him cast the first stone at her! and again he stooped down and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even to the last; and the Teacher was left alone with the woman standing before him. Then he said to her: woman, where are thy accusers! has

no man condemned thee? She answered: no man, master. And he said to her: neither do I condemn thee; go, and sin no more.

7. As he entered into a village a certain woman received him into her house. And she had a sister who sat at the Teacher's feet to hear his words, while she was cumbered about much serving; and coming to him she said: master, dost thou not care that my sister has left me to serve alone? bid her therefore to help me. But he answered: thou art anxious and troubled to prepare many things! one thing is enough, and thy sister has chosen the better part which shall not be taken away from her.

SELECTION XIV.

THEN said the Teacher: it is written, In the desert Jehovah gave them bread out of heaven to eat. Truly, truly, I say to you that Moses gave not the real Bread of Heaven. It is Our Father who gives us true Heavenly Bread. This is the Bread that is coming down from Heaven and giving Life to the world; whosoever eats of it shall never hunger and never thirst. This is the Bread of Life, of which all may eat and never die; if any one eats of this Bread he shall live forever. Truly, truly, unless we eat of this Bread we can have no Life in us; for this is meat indeed and drink indeed.

2. Even as the Living Father sent me and I live by Him, so whosoever eats my teachings shall live by me: he that eats and drinks my teachings dwells in me and I in him. For it is the Spirit that quickens; flesh and blood profit nothing; the teachings that I give, they are Spirit and they are Life. This is the true Bread from Heaven of which if any man eat he shall live forever.

3. My teachings are not mine but His that sent me; as, it is written: they all shall be taught of the Eternal One. Every one that is taught of Our Father comes to me. No one has seen Our Father except they who are taught of Him; they see Him and believe my teachings. Truly, truly, I say to you: whosoever believes my teachings has Everlasting Life. This is the Bread of Life which cometh down from Heaven.

4. My teachings are not my own but His that sent me; whosoever does His will shall know of the teachings, whether they be of Him or whether I speak of myself. He that speaks of himself is seeking his own glory; but He that seeks the glory of Him that sent him, the same is true and no deception is in him. This is Our Father's will that ye believe them whom He has sent; but no one can understand their teachings except those who have been with Our Father and learned of Him. If ye had known Him who sent me ye would know me also.

5. Then sought the opposers of the Teacher to put him to death because he said that the Eternal One was his Father, putting himself on an equality with Him. But he answered:

Truly, truly, the son can do nothing of himself but only what he has learned of the Father; the Father hath Life and gives to the son to have Life; of my own self I can do nothing but as I hear so I teach, and my teaching is true because I seek not my own will but the will of Him who sent me. The Father and I are One.

6. Then his opposers took up stones to stone him; but the Teacher answered: is it not written in your law, ye are gods! if they were called gods to whom the word of the Eternal One came, and the scripture cannot be broken, say ye of one whom Our Father has sanctified and sent to the world: thou blasphemest! because I said that I am son of the Eternal One?

7. If the Eternal One were your accepted Father ye would love me, for I come from Him; I come not of myself, but He sent me. Why do ye not understand my teachings: it is because ye do not attend to my words. I am come as a light to the world and whosoever follows me shall not walk in darkness but shall have the Light of Life. Search the scriptures; in them ye think ye have Eternal Life, and they testify of me. But how can ye believe, who seek honor one of another and seek not the honor that comes from Our Father only!

8. If I do not the works of the Father, believe me not; but if I do, though ye believe not me, believe the works; that ye may know and understand that the Father is in me and I in the Father. When ye have lifted up the son of man, then shall ye know that I am nothing of myself and do nothing of myself. As the Father has taught me, so I speak; He that sent me is with me; the Father has not left me alone, for I do always those things that please Him.

9. The priests and scribes came and desired him that he would show them a sign from heaven; and he said to them: when it is evening, ye say: It will be fair weather, for the sky is red! and in the morning: it will be foul weather today, for the sky is red and lowering! and when the south wind blows ye say: there will be heat! and it comes to pass. Ye can discern the signs of the sky and of the earth; how is it that ye do not discern the signs of this time! Why even of yourselves, judge ye not what is right?

10. And he went into the temple and began to cast out them that sold therein and them that bought, saying: it is written, My house is the house of prayer; but ye have made it a den of thieves! As he went out of the temple one of his disciples said to him: master, see what manner of stones and what buildings are here! but he answered: Of all these great buildings there shall not be left one stone upon another, that shall not be thrown down. And when he beheld the city, he wept over it, saying: If thou hadst known, even in this day, the things which belong

to thy peace! but now they are hid from thine eyes. O Jerusalem, Jerusalem, that killest the prophets and stonest them who are sent to thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, now your house is left to you desolate.

SELECTION XV.

THEN said the Teacher: He that enters not by the door into the sheepfold but climbs up some other way, the same is a thief and a robber; the shepherd enters in by the door and the sheep hear his voice when he calls them by name and leads them out. He goes before them and they follow him, for they know his voice; a stranger will they not follow, for they know not the voice of strangers.

2. A thief comes to steal and to destroy; I come that ye may have life and have it abundantly. A good shepherd gives his life for the sheep, but an hireling, when he sees the wolf coming, leaves the sheep and flees; then the wolf catches and scatters them. I am a good shepherd, and know my sheep, and am known of mine; as Our Father knoweth me, even so know I Him; and I lay down my life for the sheep. Other sheep I have which are not yet in the fold, them also I must bring; they will hear my voice, and there shall be one fold and one shepherd.

3. They who believe me not are not of my sheep, as I said: my sheep hear my voice, and I know them, and they follow me, and I will give to them Eternal Life; they shall never perish neither shall any pluck them out of my hand; for the Father, who gave them me is greater than all; and no one shall be able to pluck them out of the Father's hand.

4. Whosoever believes on me, believes not on me but on Him that sent me; whosoever sees me sees Him that sent me! I come as light to the world, and whosoever believes my teaching shall not abide in darkness. But if any one hear my teachings and believes them not I judge him not; for I come not to judge the world but to save the world. Whosoever rejects me and receives not my teachings, has the Holy One as his judge; and the words that I have spoken shall witness for me in the last day.

5. I have not spoken of myself; the Father, who sent me, He gave me commandment what to speak; and I know that His commandment is Life Everlasting. Whatsoever I speak therefore, even as the Father said to me, so I speak. If any man thirst, let him come to me and drink! whosoever believes my words, as the scripture saith, out of his soul shall flow rivers of living water! this was spoken of the Spirit, whom they that believe should receive.

6. These things I speak to you who have received my teachings that ye should not be discouraged. They will put you out of the assemblies, yea the time will come that

whosoever shall kill you will think that he is doing service to the Holy One; but these things will they do, because they have not known Our Father, nor me.

7. In those days ye shall weep and lament, but the world will rejoice; ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail has sorrow because her hour is come; but as soon as she is delivered of the child she remembers no more the anguish, for joy that a man is born into the world; even so ye shall have sorrow, but your hearts will rejoice and your joy no man shall take from you.

8. Now I go my way to Him who sent me; I came forth from Our Father into the world; again, I leave the world and go to Our Father. Let not your hearts be troubled; ye believe in Our Father, believe also what I say: in Our Father's House are many mansions; if it were not so I would have told you. I go to prepare a place for you and I will come again to receive you to myself; that where I am ye may be also. Whither I go ye know and the way ye know.

SELECTION XVI.

As they were eating the Teacher took bread, and blessed it and broke it, and gave to them, and said: take and eat this as my body! Then he took the wine cup and, when he had given thanks, he handed it to them and said: this is the new covenant of my blood, which I will shed for many; truly I say to you, I will drink no more of the fruit of the vine until the day that I shall drink it new in the Kingdom of Heaven.

2. Supper being ended, the Teacher arose, laid aside his garments, took a towel, and girded himself; and when he had poured water into a basin he began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. After he had washed their feet, and had taken his garments, and was set down again, he said to them: Know ye what I have done to you? ye call me Teacher; if I, your Teacher, have washed your feet, ye also ought to wash one another's feet. I have given you this as an example of serving one another.

3. These words spake the Teacher, and lifted up his eyes to Heaven and said: Father, the hour is come! glorify Thy son, that Thy son also may glorify Thee. Thou hast given him power over human kind, that he should bring Eternal Life to as many as Thou hast appointed to him; and this is Life Eternal, that they might know Thee as the only True One.

4. I have glorified Thee on the earth and have finished the work Thou gavest me to do; and now, Father, glorify Thou me with the glory which I had in Thy keeping before the world was. I have manifested Thy name to those whom Thou gavest me out of the world; Thine they were, and Thou gavest them me and they have kept Thy word.

5. Now am I no longer in the world; but these are in the world, and for them I pray to Thee! Holy Father keep in Thy name these that Thou hast given me, that they may be One even as we are One. While I was with them in the world I guarded them in Thy name; those that Thou gavest me I have guarded.

6. Now come I to Thee! these things have I spoken in the world that they might have my joy fulfilled in themselves. I have given them Thy word, and the world has hated them because they are not of the world, even as I am not of the world. I pray not that Thou wouldst take them out of the world but that Thou wouldst keep them from the evil. They are not of the world, even as I am not of the world; sanctify them through Thy Truth, Thy word is Truth. As Thou hast sent me into the world, even so have I also sent them into the world; for their sakes I sanctify myself, that they also may be sanctified through the Truth.

7. Now they have known that all things whatsoever Thou hast given me are from Thee, for I have given to them the words which Thou gavest me and they have received them and known surely that I came from Thee, and have believed that Thou didst send me. I pray for them; not for the world do I now pray, but for them whom thou hast given me; they are Thine, for all mine are Thine and Thine are mine; and I am glorified in them all.

8. Neither pray I for these alone but also for them who shall believe through their word, that they all may be One; even as Thou, Father, art in me and I in thee, that they in like manner may be One in us. The glory Thou gavest me I have given them, that they may be One even as we are One: I in them as Thou art in me, that they may be made perfect in One; and that the world may know that Thou hast sent me, and hast loved them even as Thou hast loved me. Father, I desire that they whom Thou hast given me may be with me where I am; that they may share the glory which Thou hast given me; for thou didst love me before the foundation of the world.

9. Then said the Teacher: it is enough, the hour is come in which the son of man is betrayed into the hands of sinners; rise up, let us go! When they had sung an hymn, they went out into the mount of Olives where was a garden, into which they entered; and he began to be in great anguish, and to be full of sorrow; and he said to them: my soul is exceedingly sorrowful unto death! tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed: Father, all things are possible to Thee; take away this cup from me! nevertheless not what I will but what thou wilt. And being in agony he prayed more earnestly: Father, if Thou be willing, remove this cup from me! nevertheless not my will, but Thine, be

done. And there appeared an angel to him from Heaven, strengthening him..

SELECTION XVII.

THEN came a band of officers from the chief priests and elders with torches and weapons; the disciple that betrayed him had given them a token, saying: whomsoever I shall kiss the same is he; take him, and lead him away. And forthwith he came and said: hail, master! and kissed him, but the Teacher said to him: betrayest thou me with a kiss!

2. Then another disciple having a sword drew it to smite the high priest's servant, but the Teacher said: the cup that Our Father has given me, shall I not drink it! put up thy sword into its place, for all that take the sword shall perish with the sword; thinkest thou that I cannot pray to Our Father and He would give more than twelve legions of angels to defend me! And he said to the priests and officers: have ye come out as against a thief, with swords and staves! I was daily with you in the temple and ye stretched forth no hand against me; but this is your hour and the power of darkness is on your side.

3. Then they took him and led him away to the high priest's house; and all his disciples forsook him and fled. Around him assembled the chief priests, and the elders, and the scribes, who sought witnesses against him, to put him to death; but, though many false witnesses came, yet found they none that were sufficient. At last came two who said: This fellow said, I am able to destroy the temple of Jehovah, and to build it in three days. Then the high priest said to him: answerest thou nothing! what is it that these witness against thee? But the Teacher held his peace; then the high priest said: I adjure thee by the living Jehovah, that thou tell us whether thou be the anointed son of Jehovah! the Teacher answered: thou hast said this; but I say: hereafter ye shall see the son of man exalted to the right hand of power and revealed in the clouds of heaven.

4. Then the high priest rent his clothes, saying: he has spoken blasphemy! what further need have we of witnesses? behold, now ye have heard his blasphemy! what think ye? they answered: he is guilty of death. The high priest then asked him of his disciples and of his doctrine; and he answered: I have taught openly in the streets, and in the synagogues, and in the temple; in secret have I said nothing; why askest thou me? ask them who heard me what I have said to them, for they know what I taught.

5. When he had thus spoken one of the officers struck him with the palm of his hand, saying: answerest thou the high priest so! but he said: if I have spoken evil testify of the evil; but if well, why smitest thou me! Then some began to spit on him and, covering his face, to buffet him and to say: prophesy! and

the servants smote him with the palms of their hands. And, when they had blindfolded him, they struck him on the face saying: prophesy, who is it that smote thee? and many other things outrageously spake and did they against him.

6. When the morning had come the chief priests and elders of the people took counsel against him to put him to death; when they had bound him they delivered him to the governor. But when he was accused of the chief priests and elders, he answered nothing. Then said the governor: hearest thou not how many things they witness against thee! but he answered him also never a word; insomuch that the governor marvelled greatly.

7. Then they began violently to accuse him, saying: we found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he himself is an anointed king! the governor therefore said to him: art thou a king then? he answered: this is the end for which I was born and for this cause came I into the world, that I should bear witness to the Truth; and every one that is of the Truth hears my voice. The governor said: what is Truth? and when he had said this he went out to the accusers and said to them: I find in him no fault at all. But they were the more fierce, saying: he stirs up the people, teaching through all the land!

8. And the chief priests and elders persuaded the multitude so that they all cried out: let him be crucified! and the governor said: why, what evil has he done? but they cried out the more, saying: let him be crucified! so when he saw that he could prevail nothing but that rather a tumult was made, he took water and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it! then answered the people: his blood be on us and on our children! After that the governor delivered him to be crucified.

9. When they had scourged and mocked him they led him away to crucify him. And a great company of people followed him and of women who bewailed him; but he said to them: weep not for me, but weep for yourselves and for your children! And when they were come to the place, which is called Calvary, there they crucified him. As they nailed him to the cross he prayed: Father, forgive them; they know not what they do! and when he had cried with a loud voice, he said: Father, into Thy hands I commend my spirit! having said thus he yielded up his life.

10. In the place where he was crucified there was a garden and in the garden a new sepulchre; there laid they him because the sepulchre was nigh at hand. And the women who followed after him beheld the sepulchre and how his body was laid; and returning they prepared spices and ointments for his burial. But the disciples went away to their own homes.

11. Certain women who went to the sepulchre on the third day and found not his body came, saying that they had seen a vision of angels who said that he was alive; and certain others went to the sepulchre and found it empty, but him they saw not. After that the Teacher appeared to two of the disciples as they walked into the country; and, as he conversed with them, their eyes were opened, so that they knew him; but he vanished out of their sight. Then they said, one to another: did not our hearts burn within us while he talked with us and while he opened to us the scriptures! And they rose up the same hour and returned to Jerusalem where they found other disciples gathered together who also were saying: he is risen indeed and has appeared to many. Then they told what things were done and how he was made known to them; and, as they thus were speaking he, himself, stood in the midst of them and said: Peace be unto you.

12. Afterward he appeared to the eleven disciples as they sat at meat and reproved them for their unbelief, because they believed not them who had seen him alive after his crucifixion; and he said to them: Go ye into all the world and preach the glad tidings of Everlasting Life to every creature! he that believes and proclaims his belief shall be saved; but he that believes not shall be condemned. Then said he to them: as Our Father sent me, even so I send you! and when he had said this he breathed on them, saying: receive ye the Holy Spirit.

GENERAL SELECTIONS

SELECTION XVIII.

To the Glad Tidings of Everlasting Life the disciples gave witness with great power; and much grace was on them all. And the congregation of believers were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common; for as many as were possessors of lands or houses sold them and brought the prices and laid them down at the disciples' feet, and distribution was made to every man according as he had need.

2. When a certain magician saw that by the laying on of the disciples' hands the Holy Spirit was received he offered them money, saying: give me also this power, that on whomsoever I lay my hands he may receive the Holy Spirit. But they answered him: thy money perish with thee! dost thou think that the gifts of the Holy One may be pur-

chased with money! thou hast neither part nor lot with us, for thy heart is not right in the sight of the Holy One! repent now of this thy wickedness and pray that the thought of thine heart may be forgiven thee, for thou art in the gall of bitterness and in the bond of iniquity.

3. Certain men taught the brethren and said: Except we conform to the ordinances of Moses we cannot be saved. These caused no small discension among them, and when there had been much disputing one of the disciples rose up and said: men and brethren, ye know how that the Holy One hath declared among us that the Gentiles should hear the glad tidings of Everlasting Life; and He who knoweth the hearts bare them witness, giving them the Holy Spirit even as He did to us, and put no difference between us and them, purifying their hearts by faith. Now therefore why disobey ye the Holy One to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear! for we believe that they will be saved through the grace of Our Father the same as we.

4. Almost the whole city came together to hear the Glad Tidings; and when the priests and elders saw the multitudes they were filled with envy and spake against those things which were taught, contradicting and blaspheming. Then the disciples waxed bold, and said: it was necessary that the Glad Tidings should first be proclaimed to you, but seeing ye reject them and judge yourselves unworthy of Everlasting Life, we turn to the Gentiles; for so hath the Holy One commanded, saying: I have set thee to be a light of the Gentiles, that thou shouldest publish Salvation unto the ends of the earth. When the Gentiles heard this, they were glad and glorified the word of the Holy One.

5. Then the priests of Jupiter, the god of the city to which they came, brought oxen and garlands to the gates, and would have offered sacrifice to the disciples; which, when they heard of, they rent their clothes, and ran in among the people, crying out: Sirs, why do ye these things! we are men of like passions with you, and preach to you that ye should turn from these vanities to the Ever-living One, who made heaven, and earth, and the sea, and all things that are therein. In times past He suffered all nations to walk in their own ways; nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. With these sayings scarce restrained they the people, that they had not offered sacrifice to them.

6. While at Athens their spirits were aroused when they saw the city given over to idolatry. Therefore they disputed with devout persons in the places of public assembly every day. Then one of the disciples stood

in the midst of the Areopagus, and said: men of Athens! I perceive that ye are very religious! but as I observed your devotions I found an altar with this inscription: To THE UNKNOWN DEITY. Whom ye thus worship without knowing Him, this One we proclaim. He who made the world and all things therein, even He who is Ruler of heaven and earth, does not dwell in temples made by hands; neither is He worshipped with men's hands, as though He needed any thing; seeing it is He that gives to all life, and breath, and all things. He has made of one blood all nations of men to dwell on all the face of the earth, and has determined the seasons appointed to each of them, and the bounds of their habitation. Therefore they should seek Him, and feel after Him to find Him, who is not far from every one of us; for in Him we all live and move, as certain of your own poets have said: we are his offspring. If then we are offspring of the Deity we ought not to think that He is like gold, or silver, or stone, graven by art and man's device. The times of ignorance He overlooked but now He commands all men everywhere to repent.

SELECTION XIX.

THE indignation of the Holy One is now revealed against all impiety and unrighteousness of men, who hinder the truth because of their unrighteousness. For that which may be known of Him is revealed within them; He has revealed it to them. Ever since the creation of the world His invisible attributes, even His eternal power and love are clearly seen, being revealed in His works; so that all are without excuse. And yet though they know Him they do not glorify Him as Supreme nor are they thankful to Him; but are perverse in their reasonings and their minds are darkened. Professing to be wise they have become fools and for the glory of the Incorruptible One they substitute corruptible man, and even birds, and four-footed beasts, and creeping things.

2. On this account the Holy One gives them over in the lusts of their hearts to impurity and to debase their bodies; for they change His truth into a lie and seek and serve created things more than the Creator, who is blessed forever. As they do not choose to retain Him in their knowledge, He gives them up to reprobate minds to do things which are shameful; so they become filled with all unrighteousness, malice, covetousness, wickedness, envy, murder, strife, deceit, malignity; they become backbiters, slanderers, insolent, proud, boasters, inventors of mischief, disobedient to parents, senseless, faithless, without natural affection, without pity. Though knowing the eternal decree that they who practice such things deserve death, they not only do them themselves but even approve of others who do them.

3. We know that the judgment of the Holy One against all who practice such things is according to truth. Dost thou suppose, O man, who art thyself doing these things, that thou wilt escape judgment of the Holy One! Dost thou despise the riches of His goodness and forbearance not knowing that these are designed to lead thee to repentance! According to the hardness and impenitence of thy heart thou treasurest up for thyself indignation against the day of indignation and of the manifestation of the righteous judgment of the Holy One, who will render to every one according to his works: Everlasting Life to those who, by patient continuance in well-doing, seek for glory and incorruption; but to those who are contentious, who disobey the truth, and practice unrighteousness, there will be displeasure and indignation.

4. Tribulation and distress will come upon every soul of man whose works are evil; but glory and peace to every one whose works are good. And there is no respect of persons with the Holy One; as many as have transgressed without a written law will be judged without a written law, and as many as have transgressed under a written law will be judged by a written law. And it is not the hearers of a law who are righteous before Him, but the doers of a law will be accounted righteous. When those who have no written law do by nature what is required, these are a law to themselves; since they show that what the law requires is written in their hearts, their conscience bearing witness and their thoughts in turn accusing or defending them. Thus it is that the Holy One shall judge the secrets of men.

5. But thou callest thyself a chosen one and makest thy boast that thou knowest His will, and approvest things that are more excellent because thou art instructed out of a written law! Art thou sure that thou art a guide to the blind, a light to those who are in darkness, an instructor of those who lack wisdom, a teacher of babes! Having the form of knowledge and of the truth in a written law, dost thou teach others! Why not also teach thyself! Thou who proclaimest that others should not steal, dost thou steal! Thou who forbiddest to commit adultery, dost thou commit adultery! Thou who boastest of a written law, dost thou break that law! As it is written: The name of the Holy One is, on account of your inconsistencies, blasphemed among those who believe not.

6. Conformity to ordinances! these may be a benefit to thee if thou keep the law, but if thou art a breaker of the law thy conformity is of no account. If he who is without ordinances keeps the precepts of the law, shall not he be accepted of the Holy One! Yea, those who are without ordinances, if they perform the law, will even judge thee, who, having a written law and ordinances, art a breaker of the law;

for he is not a chosen one who is outwardly righteous, but he who is inwardly righteous; righteousness is of the heart, spiritual, not literal; the approval of which is not of men, but of Him who is the All-seeing One.

SELECTION XX.

It is written: there are none righteous, no, not one; there is none that rightly understands or that diligently seeks the Holy One; all have turned aside from the right way; there is none righteous, not even one. Their throat is an open sepulchre, with their tongues they have practiced deceit, the poison of asps is under their lips, their mouth is full of slander and bitterness; swift are their feet to carry revenge, oppression and misery are in their ways, and the Path of Peace they have not known. There is no reverence of the Holy One before their eyes. Now we know that this was said that every boastful one may be humbled and that all men may acknowledge unworthiness before the Holy One.

2. And there is no distinction, for all have sinned and come short of the glory of the Holy One; but now, by His grace redemption is made known and all may freely be accounted as righteous. For the Holy One has set forth examples of complete consecration to exhibit righteousness and proclaim forbearance with respect to passing over the sins of the past. Where then is boasting? it is excluded by the law of faith; for we reckon that a man is accepted as righteous through his faith alone, apart from his conformity to rituals. If so be that the Holy One is the Father of all mankind then shall He accept as righteous, on account of their faith, both those who conform to rituals and those who do not. As it is written: Blessed are they whose iniquities are forgiven and whose sins are forgotten; blessed they whose transgressions the Holy One will not treasure up against them.

3. Being thus accepted as righteous through faith, we have peace with the Holy One by whom we are admitted into the grace wherein we stand and rejoice in the hope of the glory which He will confer. Not only so, but we rejoice in afflictions also; knowing that affliction produces endurance, and endurance proof, and proof hope; and hope will not disappoint us, because the love of Our Father is shed abroad in our hearts by the Holy Spirit which He has given us.

4. Shall we say then: Let us continue to sin and grace will abound still more! Heaven forbid. How shall one who died to sin, live any longer in it! For we should consider ourselves as dead to sin but alive to the holiness of Our Father. Let not then iniquity any longer reign in our mortal bodies bringing us into subjection to its lusts; nor let us any longer yield our members to it as instruments of unrighteousness, but yield ourselves to the Holy One as

being alive from the dead, and our members to Him as instruments of righteousness; so shall sin no longer hold dominion over us; for we are no longer governed by law, but rather by Love.

5. What then! because we are no longer governed by law but by Love, shall we therefore sin! Heaven forbid! Do we not know that whomever we choose to obey as a master, his servants we are; whether of disobedience whose fruit is death, or of obedience, whose fruit is righteousness! But thanks be to Our Father that, though we were the slaves of sin, we became obedient from the heart to that form of teaching which was delivered to us; and, being made free from our wrongdoings we became the servants of righteousness.

6. As we formerly yielded our members to be slaves of iniquty, in order to enjoy iniquity, so now yield we our members to be servants of righteousness, in order that we may become holy. When we were the slaves of iniquity we were not the servants of righteousness; and what fruit had we then from those things of which we are now ashamed! For, indeed, the end of those things is death. But now, having been delivered from the slavery of iniquity and having become the children of the Holy One, we have holiness as the fruit and Everlasting Life as the end; the wages of sin is death; but the free gift of Our Father is Everlasting Life.

SELECTION XXI.

THE law is holy, and the commandment is good. Did then that which is good become a means of death to us? Far be it! but iniquity was made manifest as iniquity, working death to us notwithstanding our knowledge of that which is good, in order that through our knowledge of the good iniquity might appear exceedingly degrading and abhorrent. We were unspiritual slaves, sold to sin; we knew not what we did, and we did not what we wished. Therefore it was not we that did it, but the evil that was in us, for we know that in us, that is in our flesh, there is not any good thing; therefore to desire was present with us but not to perform that which is good. So the good that we wished to do we did not, but the evil which we wished not to do we did. Now if we do what we would not, it is no more we that do it, but the evil that is in us. Thus we find that there is a law in us that when we would do good evil is present; we delight in the law of the Holy One as to the inward man, but we perceive another law in our members warring against the law of our minds and bringing us into captivity to the wrong which is in our members. Then we cry out: O wretched man that I am! Who will deliver me from this body of death? Thanks be to Our Father who delivers us through the Glad Tidings of Everlasting Life.

2. So now what is required by the law may be accomplished within us, who walk no longer according to carnality but according to the Spirit; for they who walk according to carnality have their mind on carnal things, but they who walk according to the Spirit have their mind on the things of the Spirit. To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is at enmity with the Holy One, and doth not submit itself to His law, neither indeed can it.

3. They who are carnally minded cannot please the Holy One; and if any one has not the Spirit of the Holy One, he belongs not to Him. But if the Spirit of Holiness be in us the body of sin is dead, and the spirit is alive unto righteousness. So then we are no longer debtors to the flesh to live according to the flesh; for if we live according to the flesh we are sure to die, but if by the Spirit we do put to death the lusts of the body we shall live.

4. As many as are led by the Spirit of Holiness are children of the Holy One; for we did not receive the spirit of bondage so as to be again in fear, but we received the spirit of children whereby we cry: Abba! Father! the Spirit itself bears witness with our spirits that we are His children; and if His children then heirs, heirs of the Eternal One; if indeed we are obeying Him we shall also be glorified with Him.

5. We esteem the sufferings of the present time as of no account when compared with the glory which shall be revealed in us. For the earnest expectation of all creation is waiting for the glorification of the children of the Eternal One; inasmuch as creation was made imperfect by Him who created it in anticipation that it, in like manner, should be set free from the bondage of imperfection and brought into the same glorification; even that of the children of the Eternal One.

6. We know that all creation is together travailing and suffering the pains of labour up to this time; and not only so but we ourselves also, having received the first fruits of the Spirit, even we travail within ourselves, waiting for redemption from carnality and for the adoption of children. We are saved by hope, but hope which is seen is not hope; how can a man hope for that which he sees! if we hope for that which we do not see, then do we with patience wait for it.

7. The Spirit also helps our infirmities, inasmuch as we know not what to ask for as we ought; but the Spirit inspires us with aspirations which cannot be expressed in words; and He that searches the heart knows what is in us and inspires us to that which is holy, according to His will. Moreover we know that all things work together for good to those who love Him and walk according to His purpose.

8. What then shall we say to these things? If the Eternal One is for us, who can be against us! and what shall separate us from His love! shall affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay; in all these things we are more than conquerors, through Him who loves us. Neither death nor life, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any created thing will be able to separate us from the love of Our Father.

9. O the depth of the riches, both of the wisdom and of the knowledge of the Holy One! How unsearchable are His purposes and His ways past finding out! Who has known His mind or who has been made His counsellor! Who first gave to Him, so as to merit a reward! For from Him, and through Him, and to Him are all things; to whom be the glory forever.

SELECTION XXII.

THEREFORE, moved by the mercy and love of Our Father, let us present our bodies a living sacrifice, holy and well-pleasing to Him, which is our reasonable service. Let us not conform to the fashion of the world but rather be transformed by the renewal of our minds that we may learn by experience His will: what is good, and well-pleasing, and perfect in His sight.

2. Let us not think of ourselves more highly than we ought, but soberly, according to the measure of faith which He has imparted to each. As in one body we have many members and the members have not all the same office so we, though many, form one body in Him and each of us is a member of it in common with the rest. Having gifts which differ according to the grace which has been bestowed upon us, if we have the gift of speaking let us speak according to the measure of our faith; or if we have the gift of service let us serve; or of teaching, let us teach; or of directing others, let us do it with diligence; or of advising, let us do it with simplicity; or of giving, let us do it generously; or of presiding over others, let us do it faithfully; or of doing deeds of mercy, let us do them with cheerfulness.

3. Let love be unfeigned. Abhor evil, cling to the good. Be affectionate to one another; love as brethren; in honor, give each other the preference. Be not deficient in zeal, but be fervent in spirit and in the service of Our Father. Rejoice in hope; be patient in affliction; persevere in prayer. Relieve the wants of the brethren; be given to hospitality; bless those who persecute us; bless, and curse not. Rejoice with those who rejoice; weep with those who weep.

4. Let us be of a common mind among ourselves; not setting our desires on lofty things but content with what is humble, and not wise in our own conceits. Let us render to no one evil for evil, but have regard to

what is honorable in the sight of all; if it be possible, so far as depends on us, let us live in peace with all men. Let us be not revengeful but rather subdue and put away our wrath, even as it is written: retribution belongs to Me, I will repay, saith the Holy One. If an enemy hunger let us feed him, if he thirst give him drink. Let us not be overcome by evil but overcome evil with good.

5. Let every one submit to the government that is over him, for there is no form of government which is not providential; all governments which exist are appointed by the Holy One; therefore he that rebels against the government rebels against Him who appointed it. And they who are rebellious will bring upon themselves punishment; for governments are not a terror to the good, but to the evil. It is necessary therefore to be loyal to our government not only through fear of punishment but for conscience' sake. Render to all what is due to them: tribute, to whom tribute is due; custom, to whom custom is due; honor, to whom honor is due.

6. And now, since we know these things, it is already high time for us to awake out of sleep, for our salvation is near; the night is far spent and the day is at hand, let us throw off the works of darkness and put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in lewdness and wantonness, not in strife and envy; but let us be imbued with the Spirit of Holiness and think no longer about satisfying the lusts of the flesh.

SELECTION XXIII.

Owe no man any thing but brotherly love; he that loves others has fulfilled the law; for these: thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet and all the other commandments are summed up in this one precept: thou shalt love thy neighbor as thyself. Love works no ill to one's neighbor; therefore Love is the fulfilling of the law.

2. Though we speak with the tongues of men and of angels, and have not Love, we are become as sounding brass or a tinkling symbal.

3. Though we have the gift of prophecy, and understand all mysteries and all knowledge, and though we have all faith so as to remove mountains, and have not Love, we are nothing.

4. Though we bestow all our goods to feed the poor and though we give our body to be burned, and have not Love it profits us nothing.

5. Love suffers long, is kind, envies not, boasts not of herself, is not puffed up, does not behave herself unseemly, seeks not her own, is not easily provoked, makes no account of an injury, rejoices not at iniquity but rejoices in the Truth, bears all things, believes all things, hopes all things, endures all things. Love never fails.

6. Now abide these three: Faith, Hope, Love; but the greatest of all is Love. Let us strive to possess Love.

7. Now we know only in part, and prophesy in part; but when that which is perfect shall come then that which is in part will be done away. When we were children, we spoke as children, had the feelings of children, thought as children; but when we became men we put away childish things. Now we see, as in a glass, obscurely; then we shall see face to face; now we know in part; then we shall know fully, even as we also shall be fully known.

SELECTION XXIV.

Some one will say: how are the dead raised up? with what kind of a body do they appear? Foolish one! that which thou sowest is not brought to a higher life unless it die; and not the body that is to be dost thou sow, but a simple grain of wheat or of some of the other kind of seed; and the Eternal One provides it a body such as He may please and for each seed its appropriate body.

2. There are heavenly bodies, even as there are earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. As there is one glory of the sun, and another glory of the moon, and another glory of the stars; and as among the stars one differs from another in glory; so is it in the rising up of the dead. They are sown in corruption and are raised in incorruption, they are sown in dishonor and are raised in glory, they are sown in weakness and are raised in power, they are sown as animal bodies and are raised as spiritual bodies.

3. There is an animal body and there is a spiritual body; the animal is first and afterward the spiritual. The first condition of man is of the earth but the second is from Heaven; the earthly condition perishes but the heavenly condition endures. And as we now bear the image of the earthly, so shall we bear the image of the heavenly.

4. Flesh and blood cannot inherit the Kingdom of Heaven, corruption cannot inherit Incorruption; the corruptible must put on Incorruption, the mortal must put on Immortality; when the corruptible shall have put on Incorruption and the mortal shall have put on Immortality, then will be brought to pass that which is written: Death is swallowed up in victory!

5. Where, O death, is thy sting! where, O grave, is thy victory! The sting of death is sin: thanks be to Our Father who gives us victory over sin and over death. Therefore let us be steadfast, immovable, always abounding in the work of Our Father for we know that our labor is not in vain. Let us watch and stand fast in this faith; let us quit ourselves like men and be strong.

6. On account of this faith, we are no longer faint-hearted; and though our outward form is perishing, the

inward man is renewed day by day. Our afflictions are but for a moment, and are working out for us, in a higher and ever higher degree, an everlasting weight of glory; for we look not at things seen but at things unseen knowing that things seen are temporal, but things unseen are eternal.

7. We know that if the earthly tents in which we now tabernacle should be destroyed, we have buildings provided by Our Father, houses not made with hands, Eternal in Heaven. While in these tabernacles we are burdened; not that we desire to be unclothed but to be clothed upon, that mortality may be swallowed up by Life; and He who created us with this very longing has given us His Spirit to assure us of its fulfilment; therefore we have courage always and know that while we are present in this body we are absent from Him; for now we walk by faith and not by sight. We have courage, but would prefer to depart from this body in order to be at Home with Him. However, we strive that whether absent or at Home, we may be approved of Him; for before His tribunal we all must be made manifest in judgment and every one shall receive the harvest of all things done in the body, whether good or bad. Knowing this we persuade men to righteousness.

SELECTION XXV.

In other generations was not made known to the sons of men, as now is made known to us by the Spirit, that all mankind are fellow-heirs of the same body and partakers of the same promise.

2. For this cause we bend our knees to Our Father, from Whom every family in heaven and on earth receives its name and ask that He will grant, according to the riches of His glory that all men may be strengthened with might by His Spirit in the inner man, and that this faith may dwell in all hearts; so that, being rooted and grounded in Love, they may be able to comprehend with all saintly ones what is the breadth, and length, and depth, and height of this Universal Love, which passeth all knowledge; and may be filled with all the fulness of the Holy One.

3. To Him who is able to do exceeding abundantly, above all that we can ask or think, according to the power that works in us; to Him be glory throughout all generations, for ever and ever. Let us, therefore, walk worthily of this high calling with which we are called, with all humility, and meekness, and long-suffering; bearing with one another in love and endeavoring to keep the unity of The Spirit in the bond of peace. For there is One Body and One Spirit; One Hope; One Master; One Faith; One Profession; One Father over all, and through all, and in all.

4. Let us no longer be tossed to and fro and borne about by every wind of doctrine, through dishonest

tricks of men and their cunning in wily arts of error; but, cleaving to Truth, let us grow up in all things as children of One Father; from Whom we, as a body well put together and compacted by means of every supplying joint according to the working of each part in its proportion, shall build ourselves up in Love.

5. As to our former ways of life; we are taught that we should put off the old man, which is corrupt according to deceitful lusts, and should be renewed in the spirit of our minds; putting on the new man, which is created according to Holiness, and Truth. Wherefore putting away falsehood, let us speak truth every one with his neighbor; for we are members one of another. Let us when angry sin not nor permit the sun to go down upon our wrath. Let him that stole steal no more; but rather let him labor, working with his hands at that which is honorable, that he may have to give to him that is in need. Let no foul language proceed out of our mouths, but whatever is good for edification, as the need may be; that it may benefit the hearers. Let us not grieve the Holy Spirit whereby we are sealed unto the day of redemption.

6. Let all bitterness, wrath, anger, clamor, and evil-speaking be put away from us with all malice; and let us be kind to one another, tender-hearted, forgiving one another, even as Our Father forgives us. But fornication and all manner of uncleanness let them not even be named among us, as becomes saints; neither obscenity, nor idle talking, nor foolish jesting, which are not becoming. Of this we are sure: no fornicator, or unclean person has inheritance in the Kingdom of Our Father. Let us not be partakers with them who do such things; for, though we were once in darkness, now are we in light; let us walk as Children of Light; for the fruit of Light is goodness, and purity, and truth.

7. Let us be strong in the Eternal One and in the power of His might; putting on the whole armor of righteousness that we may be able to stand against the wiles of evil; for our wrestling is not against flesh and blood but against principalities, against powers, against the world-rulers of darkness, against the hosts of evil. Therefore let us stand with our loins girded with Truth, and having on the breast plate of Righteousness, and having our feet shod with the Glad Tidings of Peace; taking the shield of Faith by which we shall be able to quench all the fiery darts of evil, and the helmet of Salvation, and the sword of the Spirit; praying with all prayer and entreaty at all times in the Spirit, and watching to the end, with all perseverance.

8. Finally: whatever things are true, whatever things are honorable, whatever things are right, whatever things are pure, whatever things are

lovely, whatever things are of good report, whatever things are virtuous and worthy of praise: on these things let us think.

SELECTION XXVI.

It is written: the righteous shall live by faith and if any man draw back My soul has no pleasure in him. Let us not be of those who draw back unto perdition, but of those who have faith to the saving of the soul.

2. Now faith is an assurance of whatever we hope for, a conviction of the reality of things we have not seen. By faith we perceive that the worlds were framed by the Unseen One; so that what is seen has been made out of that which appears not.

3. By faith Enoch was translated without the sufferings of death, for before his departure he had the assurance that he pleased the Holy One. It is impossible to please Him without faith, and he that cometh to Him must believe that He exists and is a rewarder of those who diligently seek Him.

4. By faith Abraham when called to go forth to a strange land, went forth not knowing whither he was going, and by faith sojourned in that land as in a foreign country; for he was looking for the City which has foundations whose builder is the Eternal One. Also he died in faith, not having received the promised blessings but having seen them from afar, and greeted them; and having confessed that he was a stranger and a sojourner on the earth. All who confess such things show plainly that they are seeking a better country, even a Heavenly one.

5. By faith Moses when he was come to years, refused to be called a son of Pharoah's daughter, but chose to suffer affliction with his own people rather than to enjoy the wealth and wickedness of Egypt for a season; for he looked to the higher recompense of reward and he endured reproach as seeing Him who is invisible.

6. Time would fail to tell of the multitudes, in all nations and ages, who through faith subdued kingdoms, wrought righteousness, obtained promised blessings, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight the armies of the aliens; women endured tortures without accepting deliverance, that they might obtain a better resurrection; others had trial of mockings and scourgings, of bonds and imprisonment; they were stoned, they were sawn asunder, they were slain with the sword; they went about in sheepskins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy.

7. Inasmuch as we also are surrounded by a great cloud of witnesses, let us lay aside every weight and the sins which so easily beset us and let us run with perseverance the race that is set before us; looking to

these examples of faith; who, for the eternal joy set before them, endured oppositions and despised the shame; wherefore they now are at the right hand of the throne of the Eternal One.

8. Let us consider them who endured such oppositions lest we faint in our trials and become weary; not yet have we resisted, as did they, unto death striving against wrong. And let us not forget the exhortation which reasons with us as with children: My child, regard not lightly My discipline, neither be weary of My reproof; for whom I love I discipline, even as a father the child in whom he delights! It is discipline that we are called upon to endure and He is dealing with us as with children; if we were without discipline, of which all are partakers, then were we not His children but outcasts. We were disciplined by the fathers of our flesh, and we gave them reverence; shall we not much more be in subjection to the Father of Spirits, and live! All discipline, for the present indeed, seems to be not joyous but grievous; nevertheless afterward it yields the peaceful fruit of righteousness to those who have been rightly exercised thereby. So let us lift up the hands which hang down and the feeble knees and make straight paths for our feet that the erring may not be turned out of the way, but rather may be healed. Let us follow peace with all men, and holiness without which no one will see the Holy One; looking diligently lest any come short of His grace or lest any root of bitterness spring up to trouble us, and many thereby be defiled.

SELECTION XXVII.

Let us count it all joy when we fall into various trials, knowing that the trying of our faith works endurance; and let endurance have a perfect work that we may be complete and entire, lacking nothing.

2. Let us seek wisdom from the All-wise One, who bestows upon all liberally, and it will be given to us: but let us seek in faith, nothing doubting, for he that doubts is like a wave of the sea driven by the wind and tossed; let not that man think that he shall attain any thing, for a double-minded man is unstable in all his ways.

3. Let us rejoice when we are humiliated; for, as the flower of the grass passeth away when the sun rises with its burning heat and the beauty of its appearance perishes, so also do the possessions of this world wither and fade away.

4. Blessed is the man who endures temptations, for when he is approved he will receive the crown of Life. But let no one, when tempted, say: I am tempted by the Holy One! for He tempts no man; every one is tempted by his own lusts whenever he is enticed and led away; lust, having conceived brings forth sin, and sin at last brings forth death. Every good and perfect gift is from

Above, and cometh down from the Father of Lights with whom is no change, nor shadow of turning.

5. Let us be doers of the Truth and not hearers only, deceiving ourselves! if any one is a hearer of the Truth and not also a doer, he is like a man beholding his natural face in a glass; he beholds himself and goes away, and immediately forgets what manner of man he was. He who looks into the perfect Law of Liberty and thus continues, not as a forgetful hearer but as a doer of the Truth, this man will be blessed in his deeds. If any one who bridles not his tongue, thinks that he is religious, he deceives his own heart for his religion is vain.

6. Pure Religion, undefiled before Our Father, is this: To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

7. Let our Religion be without respect of persons; if there come into our assembly one in splendid apparel and another in poor raiment, and we have respect to that one who wears the splendid apparel, and say: sit thou here in a good place! and say to the other: stand thou there or sit in a lower place! are we not thus partial, and with unkind thoughts become judges of our fellowmen!

8. Has not Our Father chosen the poor of this world to become rich in faith and heirs of the Kingdom which He promises to them that love Him. Is it not the rich who oppress men, and drag them before judgment-seats! Is it not the rich who disgrace the name of Our Father by which they are called. Let us fulfil the royal law: Thou shalt love thy neighbor as thyself. If we have respect to persons we commit a wrong, and are convicted as transgressors of the law of Universal Love; whoever violates this one law violates all.

9. What shall it profit a man to have faith without works! Can faith alone save him! Faith without works is dead. We may speak thus: hast thou faith? show me thy faith without works, and I will show thee my faith by my works! Dost thou reply: I believe in the Eternal One! so also do the devils believe in Him and tremble. Know then, O vain man, that faith without works is dead; even as a body without a spirit is dead, so also is faith without works.

SELECTION XXVIII.

If any one offend not in his speech the same is a perfect man, able to bridle the whole body also; even as when we put the bits into the horses' mouths that they may obey us, we turn about their whole body. Behold also the ships which, though they are so great and driven by fierce winds, are yet turned about with a very small rudder whithersoever the steersman chooses. Even so the tongue, though a little member, is capable of great things.

2. How great a conflagration a little fire kindles! so is the tongue;

it is a fire, a world of iniquity; among our members it is that which defiles the whole body, and sets on fire the wheel of life, and is itself set on fire of hell! Every kind of beast, and bird, and creeping thing has been tamed by mankind; but the tongue has no man tamed; it is a restless evil, full of deadly poison. Therewith bless we the Holy One, and therewith curse we men who have been made after His likeness! out of the same mouth proceed blessing and cursing! these things ought not so to be. Does a fountain, from the same opening, send forth sweet water and bitter! Can a fig-tree bear olives! Can a vine bear figs! Can salt water yield fresh!

3. Who is wise and endued with knowledge! let him show out of a good course of conduct his works, in the meekness of wisdom. But if we have bitter rivalry and strife in our hearts, do we not lie against the Truth! such wisdom is not that which descends from Above; but it is earthly, sensual, devilish; where such rivalry and strife are, there are confusion and every evil work. The wisdom which descends from Above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

4. By those who seek peace the fruit of righteousness is sown in peace; but rivalry and contention among us, whence come they? Come they not hence even from the lusts that are in our members! Men covet, and strive and struggle that they may consume that which they seek for upon their lusts! Do they not know that worldly lusts are at enmity with the Holy One! Let us submit ourselves to Him; let us resist evil and it will depart from us; let us draw nigh to the Holy One and He will draw nigh to us.

5. Come now ye that say: today and tomorrow we will go into such a city, and spend a year there in traffic, and acquire wealth! instead of saying: if the Holy One will, we shall live and do this and that. We glory in our projects but all such glorying is vain, because we know not what will be on the morrow! What is our life? it is even as a vapor that appears for a little time and then vanishes away.

6. Ye rich men, come now, weep and bewail the miseries that are coming upon you! your riches are corrupted, your garments are become moth-eaten, your gold and silver are rusted and the rust thereof will be a witness against you, and will eat your flesh as fire; because ye have heaped up earthly treasures as your chief good! The reward of the laborers who reaped your fields, which ye fradulently kept back, now cries out against you; and the cries of those who reaped have entered into the ears of the Holy One! Ye have lived in luxury on the earth, and have been given to pleasure; ye have pampered your hearts as in a day

of slaughter; ye have condemned, ye have consumed, the just man, and he did not resist you!

7. But, let us be patient; even as the husbandman waits for the precious fruit of the earth and is patient until it has received the early and latter rain, so let us be patient and fortify our courage; for the presence of the Holy One draws nigh. Behold, He as Judge, stands at the floor.

8. Is any among us afflicted? let him pray. Is any cheerful? let him sing praise. Is any sick among us? let him call the saintly ones of the congregation, and let them pray for him, administering remedies in the name of Our Father; for the prayer of faith shall save the sick, and his sins shall be forgiven him.

9. Let us confess our faults to one another and pray for one another that we may be forgiven; for the earnest prayer of the righteous availeth much. If any one among us be led astray from the Truth and one turn him back, let him know that he who turns a sinner from the error of his way will preserve a soul from death, and cover a multitude of sins.

SELECTION XXIX.

Love not the world nor the things of the world; if any one love the world the love of Our Father is not in him; for such things as the lust of the flesh, and the lust of the eyes, and the pride of life, are not of Our Father. The world is passing away and the lust thereof, but he that shall do the will of Our Father shall abide for ever.

2. Behold, with adoration, what manner of love Our Father has bestowed upon us, that we should be called His children! the world knows us not as children of Our Father because it knows Him not. But now are we His children and it has not yet been manifest what we shall become; but we know that we shall be like Him when we see Him as He is. Every one that has this hope purifies himself, even as Our Father is pure.

3. Let no one deceive us! only he who does righteousness is righteous; he that sins is of the evil one. Whoever has been born of the Spirit can not live in sin, because the seed of holiness abides in him; he cannot live in sin, because he has been born anew. In this are manifest the children of Our Father and the children of evil! whoever does not righteousness and loves not his brother is not of Our Father.

4. This is the message we have heard from the beginning that we should love one another; we know that we have passed out of death into Life because we love one another; he that loves not all mankind as his brethren abides in death.

5. We behold true Love in all who lay down their lives for others; in like manner ought we to lay down our lives for our fellowmen. Whoever having this world's goods sees another in need and withholds compassion from him, how dwelleth the

love of Our Father in him! let us not love in words only but in deeds and in sincerity.

6. Hereby we may know that we are of the Truth and assure our hearts before Him who is greater than our hearts: if our heart condemn us not we have confidence toward Him, and whatever we ask we receive of Him; because we keep His commands, and do the things that are pleasing in His sight. He that keeps His commands abides in Him, and He also in him. Hereby we know that He abides in us: by the Spirit of Love which He giveth us.

7. Hereby we know that we dwell in Our Father and He in us, because He has given us of His Spirit. We know the love that He has for us, He is Love and whosoever dwells in Love dwells in Him, and He in him. Herein has Love been perfected in us and we have no fear because He is Love; therefore we live in the world without fear. There is no fear in Love, but perfect Love casts out fear; he that fears is not made perfect in Love.

8. We love Our Father because He first loved us. But if any one says: I love Our Father! and hates his brother, he is a liar; for he that loves not his brother whom he has seen, how can he love the Father whom he has not seen! This teaching we hold: he who loves Our Father loves also his fellowmen.

SELECTION XXX.

Blessed be Our Father who, according to His abundant mercy, has begot us anew to the living hope of an inheritance imperishable, undefiled, and unfading, reserved in Heaven for us who are guarded by His power through faith in the salvation which has been revealed in these latter times. Herein we greatly rejoice that the trial of our faith, more precious than gold which perishes, is with fire in order that we may be formed unto honor and glory with Him whom we have not seen and yet love; in Whom, though as yet we see Him not, believing, we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even looking forward to the salvation of our souls.

2. Concerning this Salvation the prophets of old sought and searched earnestly; for to them it was not revealed, but to future ages they were ministering things which now have been announced by the Holy Spirit; which things even angels desire to look into. Wherefore let us be sober and hope undoubtingly for the grace that is to be brought to us; as children of obedience not conforming ourselves to the former lusts of our ignorance but, as He who called us is holy, be we holy in all our conduct; for it is written: Be ye holy, even as I am holy.

3. If we call Him Our Father, who, without respect of persons judges according to each one's work, let us pass the time of our sojourning here in reverence. Obeying the Truth unto unfeigned Brotherly Love let us love one another from the heart, fervently; being born again, not of

perishable seed, but of imperishable, through the life of Him who liveth forever.

4. All flesh is as grass and all its glory is as the flower: the grass withers and its flower falls off; but the word of Our Father abides for ever. Therefore laying aside all malice, and all guile, and hypocrisies, and envies, and all slander, as newborn babes let us desire the spiritual pure milk that we may grow thereby to Salvation; if indeed we have tasted that Our Father is gracious.

5. As sojourners and strangers upon the earth let us abstain from fleshly lusts, which war against the soul; having our manner of life honorable that, whereas men now speak against us as evil-doers, they may by our good works which they behold glorify Our Father in the day of visitation. Let us submit ourselves to every human institution for Our Father's sake; whether to rulers or to governors as appointed by Him for the punishment of evil-doers and the praise of those who do well. For so is His will, that by well-doing we may put to silence the ignorance of foolish men; as free, yet not using our freedom as a cloak of wickedness, but as children of Our Father.

6. Let servants be subject to their masters with all respect, not only to the good and considerate but also to the perverse; for this is acceptable, if any one on account of a sense of duty endures hardships, suffering wrongfully. For what glory is it when for our faults we are punished, we take it patiently! but when we do well and suffer for it, if we take it patiently, that is glory, and that is acceptable with Our Father.

7. Let wives be true to their husbands; that those who obey not the Truth may be won, when they behold their chaste behavior coupled with reverence; whose adorning, let it not be outward, such as wearing golden ornaments and putting on costly apparel, but the hidden adornment of the heart which is imperishable; even the ornament of a meek and quiet spirit, which is in the sight of Our Father of great price. Likewise, O husband, dwell with thy wife according to knowledge, as with the weaker vessel, giving her honor as being heir with thee of the grace of Life. Be of one mind, have fellow-feeling, love as brethren, be compassionate, be humble; render not evil for evil nor railing for railing, but bless the evil-doer; to this end ye were called, that we might receive the Divine approval.

8. He that loves Life and would see good days, let him refrain his tongue from evil and his lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it; for the eyes of Our Father are upon the righteous, and His ears are toward their supplication; but His face is turned away from those who do evil. The end of all things is at hand; therefore let us be sober and watch unto

prayer; above all things let us have fervent love among ourselves, for Love covers a multitude of sins.

9. Divine Power has been given to us to obtain all things that pertain to life and godliness, through the knowledge of Him who called us by His own glory and goodness; Who also has given us the exceedingly great and precious promise that we may become partakers of His Divine Nature, having escaped from the corruption that is in the world through lust. For this reason let us give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control endurance, and to endurance godliness, and to godliness brotherly kindness, and to brotherly kindness Love.

10. If these things are in us and abound they will make us neither inactive nor unfruitful; but he that lacks these things is blind and has forgotten that he was purged from his old iniquities. Let us give diligence to make our calling and election sure; if we do these things we will never fall; for in this way entrance will be richly furnished us into the Everlasting Kingdom of Our Father. Seeing that we look for these things let us be diligent that we may be found without spot and blameless before Him in peace. Inasmuch as all earthly things are to be dissolved, what manner of persons ought we to be in holy conduct and godliness, looking for and hastening the coming of the day of Our Father.

SELECTION XXXI.

Saith the Eternal One: I am Alpha and Omega, who is and was, and is to be; the Almighty One! he that hath an open ear, let him hear what The Spirit says to the congregation.

2. To the messenger of the congregation in Ephesus: I know thy works, and thy labor, and thy endurance, and that thou canst not bear evil men; thou hast endurance, and has borne testimony to the Truth, and hast not become weary. But I have this against thee, that thou hast left thy first love; remember, whence thou hast fallen, and repent, and do the first works; or else I will remove thy candlestick out of its place. To him that overcomes I will give to eat of the Tree of Life, which is in Paradise.

3. To the messenger of the congregation in Smyrna: I know thy affliction and poverty, but thou art rich; fear not the things which thou art about to suffer, for evil men will cast some of you into prison, and ye will have tribulation; but be faithful unto death, and I will give you the Crown of Life. He that overcomes shall not be hurt by the second death.

4. To the messenger of the congregation in Pergamos: I know that thou dwellest where the throne of evil is; but thou holdest fast My name and hast not denied the Truth. I have a few things against thee because thou hast among thee them

that eat the sacrifices of idols and commit fornication. Repent of these things, or else I will make war against them with the sword of My mouth. To him that overcomes I will give of the Living Bread, and I will give him a White Stone on which a new name is written, which no one can know but he that receives it.

5. To the messenger of the congregation in Thyatira: I know thy works, and love, and faith, and service; and thy endurance, and that thy last works are more than the first. But I have this against thee, that thou sufferest her who calls herself a prophetess, to seduce my servants to commit fornication and to eat the sacrifices of idols. I gave her time to repent, but she will not repent of her fornication; therefore I will cast her and those who together with her commit adultery into great distress, unless they repent of their deeds; and all shall know that I am He who searches the hearts and gives to every one according to his works. The rest of you, who have not this evil teaching and have not known these depths of evil, upon you I place no other burden but that which ye have; hold fast till I come.

6. To the messenger of the congregation in Sardis: I know thy works, that thou hast a name that thou livest but art dead. Be watchful, and strengthen the remaining things, that are ready to die; for I have not found thy works perfect. Remember how thou hast received, and keep those things, for if thou shalt not I will come quickly and thou shalt not know at what hour I will bring thy recompense. Thou hast yet a few who have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcomes, the same shall be clothed in white garments; and I will not blot out his name from the Book of Life.

7. To the messenger of the congregation in Philadelphia: I know thy works and have set before thee an open door, which no one can shut; for thou hadst but little power and yet hast kept My word, and hast not denied My name. Because thou hast kept My injunction of endurance I also will keep thee in the hour of trial which is about to come upon the world to test those who dwell upon the earth. I come quickly; hold fast that which thou hast, that no one may take thy Crown.

8. To the messenger of the congregation in Laodicea: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot! but, because thou art lukewarm, I am about to spue thee out of My mouth. Thou sayest: I am rich, and have gotten wealth, and have need of nothing! and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked! I advise thee to buy of Me gold refined by fire that thou mayest be rich, and white garments that thou mayest be clothed and that the shame of thy nakedness may not be made manifest, and

eye-salve to anoint thine eyes that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any one hear My voice and open the door, I will come in to him and will sup with him, and he with Me. He that overcometh I will give to him to sit with Me on My throne.

SELECTION XXXII.

Lo! a great multitude which no one can number, out of every nation and all tribes, and peoples, and tongues, stand before the Throne clothed in White Robes, and Palms of Victory in their hands; and they cry with a loud voice, saying: Salvation is from Our Father, who sitteth upon the Throne! blessing, and glory, and wisdom, and thanksgiving, and honor, and power be to Him for ever and for ever! And then respond all the angels who stand around the Throne, saying: blessing, and glory, and wisdom, and thanksgiving, and honor, and power be to Him for ever and for ever!

2. These who are clothed in the White Robes are they who came out of great tribulation, who washed their robes and made them white in the blood of self-sacrificing consecration; therefore are they before the Throne of Our Father and serve Him day and night in his Temple; and He will make His abode with them. They shall hunger no more, nor thirst any more; neither shall the sun fall upon them with burning heat; for He is as a shepherd to them and will lead them to the Fountains of the Waters of Life; and He will wipe away every tear from their eyes.

3. And lo! a messenger flying in mid-heaven having the everlasting message of Glad Tidings to proclaim to all who dwell on the earth; to every nation, and tribe, and tongue, and people, saying: reverence Our Father and give glory to Him! the hour of His triumph, Who made the heavens and the earth, the sea and the fountains of waters, has come. And lo! a voice from Heaven, saying: Blessed are the dead who die in righteousness! yea, saith the Spirit, from henceforth, they shall rest from their labors and their works shall follow them. After these things lo! as it were a loud voice of great multitudes in Heaven, saying: Hallelujah! salvation, and glory, and power, belong to Our Father; for true and righteous are His judgments; and again they said, Hallelujah!

4. And lo! new heavens and a new earth; for the old heavens and the old earth had passed away and a Voice out of the Throne is saying: behold, My tabernacle is with men and I will dwell with them, and they shall be My children and I will be with them as their Father; and I will wipe away every tear from their eyes; and death shall be no more, neither shall mourning, nor crying, nor pain be any more; for the former things are passed away and, behold, I make all things new.

5. And He saith I am Alpha and Omega, the beginning and the end! to him that thirsts I will give of the Fountain of the Water of Life freely; whosoever overcomes shall inherit all things, and I will be his Father and he shall be My son. But the cowardly and unbelieving, the polluted with abominations and the murderers, fornicators, and idolaters, and all liars shall have their part in the lake which burns with fire; which is the second death.

6. And, again, He saith: the time is at hand! He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still! for My reward is with me, to give to every one according as his work is. Blessed are they that wash their robes, that they may have a right to the Tree of Life and may enter by the Gate into the City; but without shall be sorcerers and fornicators; and murderers, and idolaters, and whoever loves and practices a lie.

7. The Spirit and the Bride say: Come! let him that hears say: come! let him that thirsts come! whosoever will, let him come and take the Water of Life freely.

ISLAMIC SCRIPTURES—GENERAL SELECTIONS

AL-LAH: *Heaven Parent, Father-Mother, Our Father, Our Mother.*

SELECTION I.

THE All-Merciful One sleeps not, neither does He slumber; to Him belong the heavens, and the earth, and all that they contain. He knows the past and the future; but no one comprehends His knowledge, except those to whom He is revealed. He is the only One, the High and Mighty One.

2. With Him are the keys of secret things; He knows whatever is on the land and in the sea. No leaf falls but He knows it; neither is there a grain in the darkness of the earth, nor a green thing or sere, but it is noted in His decree. Thou needest not to raise thy voice; He knows the secret whisper, and what is yet more hidden. No vision can take Him in, but He embraces all vision.

3. All that is in the heavens and in the earth praise the All-merciful One. He is the mighty and the wise, the seen and the unseen, the first and the last. He knows all things. He will bestow upon us Light to walk in. He is the Light of the heavens and of the earth; His Light is like a niche in which is a lamp, the lamp encased in glass, the glass as it were a glistening star. He is Light upon Light.

4. Hast thou not seen how all in the heavens and in the earth utter the praise of the All-compassionate One!—the very birds, as they spread their wings praise Him; every creature knows its prayer and its praise. The East and the West are His; whichever way we turn, there is His face. He will guide unto Himself all who seek Him; all who believe in Him and whose hearts rest securely on His thought.

5. Thou art the Eternal Harmony in whom all order is centred; Thou art Ruler of all things, visible and invisible; Thou art the Parent of mankind, the Protector of the Universe; from Thee all wisdom descends upon the rulers of the earth; Thou dost embrace all things.

6. Thou art Ruler of the eternal Fountains of Light; from Thee all Light comes. Thou art the Ordainer of all good things, who gives inspiration and guidance unto all.

7. All-merciful One, who art exalted above all imperfections, descend into our intellects, and purge us from every ill! Turn our sorrows into joys; to Thee do we cling.

8. From Thee all things seek their Light; Thou art the Helper of mankind, one and all; Thou art the Hope of the worlds.

9. In Thy name, O All-gracious and Merciful! to thee we offer thanks O All-loving One! Thee we adore, from Thee we implore help! Guide us in the right way; in the way of them Thou dost bless, with whom Thou hast not been displeased! thus shall we not be misled.

10. O Unseen One, when shall we find Thee! Thou hast answered: When thou seekest me, thou hast already found me.

SELECTION II.

We believe in the Supreme One and that He has been revealed to us as truly as to Abraham and to the Tribes, to Moses and to Jesus; we make no difference between any of the great prophets or religions of mankind; for we trust in the All-embracing, the All-compassionate One.

2. Will ye dispute with us about His Name? He is our Ruler and your Ruler; we will answer with our actions, and you shall answer with yours; in Him we place our reliance.

3. All have a quarter of the heavens to which they turn; but the East as the West belong to Him; therefore, whichever way we turn, there is He.

4. Nothing has been said to us which hath not been said of old to apostles before us; we see every nation kneeling to Him. By its own Book shall every religion be judged.

5. Our prophet is no more than an apostle; for he said: other apostles have already passed away before me; if I die, will ye turn back? He who turns back shall injure only himself.

6. Jews and Christians say they are sons of the Eternal One and that they are His beloved! Nay, they are but a part of the men whom He has created and to every one alike has He given a rule and a beaten road.

7. If He had pleased He would surely have made all men as one people; but He would test us by what He has given to each.

8. Wherever ye be, prove yourselves emulous in good deeds. The All-merciful One will one day bring us all together; to Him shall we all return, and He will enlighten us concerning the subjects of our disputes.

9. Jesus came and abolished the law of Moses; I, Mohammed, follow him and introduce five prayers a day; the followers of both of us say: After our prophet no other is to be expected! and they occupy themselves talking thus idly from morning to evening.

10. But, meanwhile, you who are living under these dispensations, tell me: Do you enjoy the sun and the moon more than others, or less than others!

11. Whatever is thy religion associate with those of other persuasion; if thou canst mix with them freely, and art not the least moved

while listening to their discourse, thou hast attained peace and art a master of creation.

SELECTION III.

ONE hour of justice is worth seventy years of prayer.

2. Give full measure when you measure, and weigh with a just balance. Expend not but according to the measure of your goods.

3. Adhere so firmly to the truth that your yea shall be yea, and your nay shall be nay.

4. Hide not the truth when ye know it; and clothe not the truth with falsehood.

5. Woe to them who give scant measure, and exact full measure from others.

6. Let none of you treat his brother in a way he himself would dislike to be treated.

7. It is good to overcome evil with good; it is evil to resist evil by evil.

8. Let us be like trees that yield their fruit to those that throw stones at them.

9. To endure and to pardon is the wisdom of life.

10. Consider only what is for the good of each, and think not of wrong that has been done to thyself. Pardon others readily, and do only good unto all. Fair is the dwelling-place of those who have bridled anger and forgiven their adversaries.

11. There is no offence too great to be pardoned.

12. Make the best of things. Enjoin what is just. Lay burdens on none but thyself.

13. Verily, hypocrites sink into a lower abyss than any other sinners.

14. Learning was given to promote good actions, not empty disputes.

15. Temperance is a tree which has contentment for its root, and peace for its fruit.

16. O Man! there is no kind of beast on the earth, nor any fowl which flies with its wings, but the same is a people, like unto yourselves; we have not omitted any thing in the book of our decrees.

SELECTION IV.

BE good to parents and kindred, to orphans, to the poor, and to a neighbor, whether he be of your own people, or a stranger; also to a fellow-traveller, a wayfarer, or a slave.

2. Speak to thy parents with respectful speech; defer humbly to them, out of reverence, and say: All-merciful One, have compassion upon them, even as they had upon me, rearing me when I was a child.

3. One came and said to the Prophet: My mother has died, what shall I do for the good of her soul? the Prophet thought of the panting heat of the desert, and he replied: Dig a well, that the thirsty may have water to drink; the man dug a well, and said: This have I done for my mother.

4. Every good act is charity; giving water to the thirsty is charity, removing stones and thorns from the road is charity, smiling in your brother's face is charity.

5. A man's true wealth is the good he does in this world; when he dies, mortals will ask what property he left behind him; but angels will ask him: What good deeds hast thou sent before thee?

6. The world was given for our edification, not for the purpose of raising sumptuous buildings.

7. Wealth was given to be liberally bestowed, not to be avariciously hoarded.

8. Corrupt not the judges with gifts. Stand up as witnesses for the All-compassionate One by righteousness, and never let ill-will to any induce you to act unjustly.

9. Stand fast to justice when ye witness before Him though it be against yourselves, or your parents, or kindred; whether the party be rich or poor He is nearer to them than you are; Follow not passion, lest ye swerve from the right.

10. There is no better ruler than Wisdom, no safer guardian than Justice, no stronger sword than Right, no surer ally than Truth.

11. On that day shall men come forward in throngs to behold their works; and whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it.

12. In the last day when all things save Paradise shall have passed away, the All-merciful One will look upon hell, and at that instant its flames shall be extinguished forever!

13. On parent knees a naked, newborn child
Weeping thou sat'st, while all around thee smiled:
So live that, sinking in thy long last sleep,
Thou then mayest smile while all around thee weep.

SELECTION V.

If we do well it will result in the elevation and happiness of our own souls; if we do ill it will result in the degradation and misery of our own souls. Whosoever desires the Higher Life and strives for it persistently, their strivings shall be grateful to the Highest One. The Highest One knows best what is in our souls and, verily, He is merciful unto those who come back penitent.

2. Waste nothing extravagantly for that is ingratitude to the All-giver. Give full measure when ye measure out, and weigh with a right balance. Walk not on the earth proudly; verily, we can not uphold the earth, neither can we tower above the mountains in height.

3. Celebrated be the praises of the All-merciful One and let Him be exalted with great exaltation; let the heavens, and the earth and all that dwell therein celebrate His goodness; let everything show forth His glory.

4. It is the All-helper who drives for us the ships in the sea that we may seek after plenty from Him; verily He is the All-merciful One. When distress touches us those

whom we call on, except Him, stray away from us; but when He has delivered us we turn away from Him; forgetful of His mercies. Alas, how ungrateful is man!

5. Unbelievers say to every prophet: We will by no means believe in thee until there gush forth water from a rock, or until gardens of palms and grapes arise from the earth with rivers flowing in the midst; or until thou make the sky fall down before our eyes, or thou ascend to heaven in our sight; and even then we will not believe unless thou send down to us a Sacred Book wherein we may read!

6. Call on the All-merciful One by whichever name ye will, for all His names are excellent. But do not pray openly, neither mumble your words when ye pray. Never say: I am going to do this or that tomorrow! but say: if the All-merciful One please! it may be He will direct me to something better or nearer to the right! He will then, unfold His mercy to you and will dispose your affairs according to your eternal good. He knows best; His are the unseen things of the heavens and the earth; look thou and hearken unto Him.

7. The children of the All-merciful One are those who walk humbly on the earth and say: Peace! those who are neither extravagant nor miserly in their expenditures; those who do not commit fornication; those who do not speak falsely: those who are merciful and loving toward all men.

8. Be steadfast in prayer. Commend what is reasonable and condemn what is clearly wrong. Be patient of what befalls thee. Twist not thy cheek proudly, nor walk in the land haughtily; be modest in thy walk and speak with a gentle voice: for, verily, the All-merciful One loves not the arrogant.

9. The misbelievers say: What, when we are dead and become dust, shall we live again! this as a wondrous thing!! Do we not behold the heavens above us built, adorned and supported by an Unseen Power? the Earth sustaining great mountains and producing everything useful and beautiful, also built, adorned and supported by an Unseen Power? He who quickens dead matter into living worlds and dead lands into fruitful gardens and fields shall in like manner, resurrect souls after their earthly bodies have returned to dust.

SELECTION VI.

Adoration belongs to Thee only, O Holy One, Ruler of the worlds, merciful and compassionate! Thee we reverence and on Thee depend for aid. Guide us in the right path, the path of those who desire not to err; to such Thou art gracious. Those who accept error for guidance are not guided; they go wandering blindly on! they are like one who kindles a fire of straw that soon goes out and leaves them in denser darkness; or like a storm-cloud in the sky illumined by flashes of lightning,

only for the instant that it flashes can they see to walk. Blindness, deafness, dumbness is the portion of all who will not accept Thy compassionate Guidance, O All-merciful One.

2. There are those who say: none shall enter Paradise but those who accept My faith! except they become Jews, or Christians or whatever is "My faith" they cannot enter Paradise!! One sect says to another: Your faith rests on nought! and the others reply: your faith rests on nought! Between all them the All-merciful One shall judge concerning that whereon they do dispute. Aye, whoever resigns his will to the All-wise One and is kind, he shall have favor; no fear shall be on him and he shall not grieve. Whoever is steadfast in reverence, and in charity, and in goodness, sends treasures of Joy onward and shall find it with the All-merciful One.

3. The All-merciful One is in the east and in the west in whichsoever direction we turn, there He is; verily, He comprehends and knows. Unto those who will not be satisfied with thee until thou followest their creed, say: the guidance of the All-merciful One is the only guidance we need; dispute not with us concerning Him for He is our guide, as He is yours: ye have your works and we have ours; unto Him let us be sincere. Who is more blameworthy than he who conceals a testimony that he has from the All-merciful One? No one shall be questioned as to what others have believed or done; but only as to what he, himself, has believed and done.

4. When it is said: follow what the All-merciful One has revealed to thee! there are those who reply: nay, we will follow what our fathers believed! Verily, those who hide what is revealed to them shall not be purified; and to them the All-merciful One will not speak on the day of resurrection. Righteousness is not that we turn our faces to the east or to the west; he alone is righteous who, believing in the All-merciful One, gives of his wealth to the orphans, and the poor, and the wayfarer, and those in captivity, and keeps his promises, and is patient in poverty and distress; such are all who truly reverence the All-merciful One.

5. Kind speech and mercifulness are better than alms-giving with boastings and tauntings. He who expends what he has for the sake of appearances before men, his likeness is as the likeness of a flint with thin soil upon it; a heavy shower, falling upon it leaves it a bare rock. But the likeness of those who expend of their wealth for the sake of the All-merciful One is as the likeness of a garden on a hill; a heavy shower falling on it increases its fruitfulness twofold. Display not your almsgiving but expend your wealth upon the poor secretly, by night and by day; and what ye expend, let it be known to the All-merciful One only!

6. There is no compulsion in Religion; the right way may be distinguished from the wrong and whosoever follows what he believes to be right has taken hold of the firm handle, in which is no breaking off; for the All-Merciful One sees and knows. Between His apostles we make no difference; for they all teach of Him to whom our journey tends. He requires nothing of any soul beyond its capacity; He catches us not up if we make mistakes; He loads us not with burdens beyond our strength; but He ever has mercy on us, and loves us, and forgives us.

SELECTION VII.

If we believe that which is within our breast, the All-merciful One knows it; He knows what is in the heavens and what is in the earth, for He is over all. Every soul shall find what it has done, of good or of evil, present before it. The All-merciful is forgiving but He knows the evil-doers and loves not the unjust; He loves the good and the pure. Those who do wrong and seek His forgiveness, and persevere not in the wrong-doing, receive mercy and pardon from Him.

2. I am but an apostle; many apostles have appeared and passed away before my time. What if I die or am killed, will ye retreat upon your heels! He who retreats harms himself and does no harm to the All-merciful One; but He will recompense the faithful. He who seeks the rewards of this world shall have them, and he who seeks the rewards of the Eternal World shall have them.

3. Be not like those who say of their brethren who have journeyed over the earth in their devotions to duty, and have died or been killed: had they but remained at home they would now be alive! It is the All-merciful One who gives life and death; and if we die or be killed in His service, to Him shall we be assembled. Rely upon Him; verily, He loves those who rely upon Him. Count not those who die or are killed in His service as dead, but as living with Him: provided for, rejoicing in His grace, glad at His favor, without fear and without grief.

4. Count not them happy who rejoice in what they have accumulated, or who love to be praised for what they have done; verily, for them is grievous woe. Count not them happy who are sparing of what the All-merciful One has given them of His grace; for what they have been sparing of shall be as a collar round their necks on the resurrection day.

5. Whosoever commits sin commits it of his own free-will; he only is responsible. Let alone those who mock and say: there is no freedom of the will, all is imposed by Fate! answer them: no soul perishes except from its own choice and act; heredity from our ancestors obliges no one to do evil; our fathers did injustice to themselves alone and they only suffer therefor; every one, likewise, is the author of his own wrong

and shame; every soul experiences' that which it bargained for and whosoever goes astray must bear the responsibility.

6. All souls are evolved: dying from the inorganic they evolved into the myriad forms of the vegetable kingdom; dying from the vegetable kingdom they rose to the animal kingdom; leaving the animal kingdom they ascended to the human kingdom; the next transition is to the spiritual kingdom of angels; from angels they shall evolve upward or recede downward as they will, but those who ascend may become what no mind can conceive in perfection and happiness.

SELECTION VIII.

THIS is a prayer of the Prophet: All-merciful One! I make my complaint unto Thee, out of my feebleness and the vanity of my wishes; for I am insignificant in the sight of my fellow-men. Merciful One, Helper of the Weak! Thou art my Helper, forsake me not; leave me not a prey to my enemies. If Thou art not against me then I am safe. I seek refuge in the Light of thy Countenance, by which all darkness is dispelled and peace comes, now and forever. Solve my difficulties as it pleaseth Thee; there is no power, no help but in Thee!

2. This is the Pledge of Araba: We will adore and obey the All-merciful One and Him only; we will not steal, nor commit adultery, nor abandon our children; we will abstain from calumny and slander; we will follow our Prophet in whatever is right and will be faithful to him, in weal and in sorrow; for we believe that falsehood will vanish before Truth as surely as darkness flies before the rays of the sun.

3. Said a disciple to the Prophet: Oh Prophet! my mother is dead; what is the best I can do for the repose of her soul? Give water, replied the Prophet; dig a well: that may supply water to the thirsty. He who is not affectionate to the creatures of the All-merciful One may not expect affection from Him. Stronger than the mountains is the iron that breaks them, stronger than iron is the fire that melts it, stronger than fire is the water that quenches it, stronger than water is the wind that sets it in motion; stronger than all these is the love of him who lets not his left hand know of the charity which his right hand bestows, for such love overcomes all things.

4. Every good act is charity. Smiling in a brother's face is charity, exorting your fellowmen to virtue is charity, removing obstructions from other's path is charity, giving water to the thirsty is charity. Salute even wayfarers on the road; he who rides shall salute them that walk; the toiler and the beggar, the lowest and least as courteously as the prince or the king should we salute. Truth comes and falsehood vanishes; verily, falsehood is evanescent! my bit-

ter enemies, now overcome, how shall I act towards them? with kindness and pity; I shall not even reproach them; the All-merciful One forgives them, also, for He is full of compassion.

5. Do ye ask me to work miracles? The All-wise One has not sent me to work miracles, but to preach His Truth. I am only a man commissioned to preach the Gospel of Purity and Love. The wisdom of the Almighty is not mine; I know not His hidden ways; I am not even an angel, but a man commissioned to uplift mankind by teachings given me from Above. Why should I do miracles! Miracles are all about you. Look upon this wonderful world; the sun, moon, and stars holding their silent course in the blue light of heaven; the law and harmony prevailing in the universe; the raindrops falling to revive the parched earth into life; the ships moving across the ocean, beladen with what is useful to mankind; the beautiful trees hanging with delicious fruit. Do you want a sign, when the whole creation is full of wonders! The structure of your body, how wonderfully complex, how beautifully regulated; the alternations of night and day, of life and death; your sleeping and awaking; the order and beneficence of creation in the midst of diversity; the variety of mankind, of fruits, of flowers, and of animals: are these not signs enough of the presence of the All-wise and All-loving One!

6. There is a Voice in every leaf, a
Voice in every rill; a
Voice that speaketh everywhere;
In flood and fair, through earth
and air.
A Voice that's never still.

7. If ye place the sun on my right hand and the moon on my left to force me from preaching the Truth, verily, I will never desist; unless the All-wise One should command me, even if I must perish in the attempt. The All-merciful is my Helper and my Guardian.

8. Where dwells Satan? in the heart of man. Bear wrong patiently; verily, best it will be for those who patiently endure. He that has two loaves let him sell one and buy Heavenly Food with which to nourish the soul.

SELECTION IX.

In the creation of the heaven and earth, and the alternation of night and day, and in the ship which sails on the sea, laden with what is profitable to mankind, and in the rain-water which He sends from heaven quickening again the dead earth, and in the animals of all sorts which cover its surface, and in the change of winds, and the clouds balanced between heaven and earth: in all these are signs to people of understanding.

2. The All-merciful One it is who causes the lightning to appear unto you and forms the pregnant clouds; the thunder celebrates His praise as do the angels; He launches His thunderbolts and strikes therewith whom

He pleases while they dispute concerning Him; It is He who of right ought alone to be invoked.

3. He has created the heavens and the earth to manifest His justice; He has created man, to manifest His love. He has likewise created the cattle for us, and they are a joy to us when they come trooping home at evening-time, or are led forth to pasture in the morn. He has subjected the night and day to our service; and the sun, moon, and stars are all bound by His laws. It is He who has subjected the sea unto us, and we behold the ships wondrously ploughing the deep. Let us render thanks to Him!

4. He, therefore, Who creates, shall He be as he who creates not! Will we not take heed of His glory! If we were to reckon up His blessings we should not be able to compute their number; He surely is gracious and merciful. He knows that which we conceal and that which we publish.

5. All-merciful One, there is no other beside Thee! No slumber overcomes Thee! Whatsoever is in heaven or in earth is Thine! Who can intercede with Thee but by Thine own assistance! Thou knowest what has been before, and what shall be after; yet nought of Thy knowledge can we grasp but as Thou dost reveal it to us! Thy throne reaches over the heavens and the earth, and the upholding of them both burdens Thee not! Thou throwest the veil of night over the day, pursuing it quickly! Thou createst the sun, moon, and stars subjected to laws by Thy behest. All creation and all empire are Thine! Blessed art Thou in all the worlds.

6. The Eternal One begets not, and He is not begotten; there is none like unto Him. Praise to Thee, the Compassionate, the Merciful! Thee only do we worship, and to Thee do we cry for help. Guide us on the straight path, the path of those to whom Thou art gracious, with whom Thou art not angry; such as go not astray.

7. Let us adore the All-merciful One, who sends us the daybreak; we need not raise our voices, for He knows the secret whisper and even what is more hidden. All that is in the heavens and the earth: Whose is it? His who has imposed mercy on Himself. With Him are the keys of the unseen. None knows save He.

8. He knows what is in the land and in the sea; no leaf falls but He knows it; nor is there a grain in the darkness under the earth nor a thing, green or sere, but it is recorded by Him. He protects our souls in the night, and knows what the work of our day deserves. He sustains us that the set life-term may be fulfilled; unto Him shall we return, and then shall He declare unto every one of us what each one has wrought. Verily, it is He who cleaves out the grain and the date-stone; He brings forth the living from the dead, and it is He who brings the dead from the living.

9. The unbeliever, closing his eyes, says: there is no Supreme One! How can a man so delude himself!! He it is who cleaves out the morning and makes night a repose, and the sun and the moon two reckonings; that is the decree of the Almighty, the All-wise. He is the Creator of everything; worship Him, for He over everything keeps guard! The bodily senses perceive Him not; but He perceives all things, for He is the All-penetrating One.

10. Verily our prayers, and our devotion, and our life, and our death, all belong to Him; Unto Him belong the Kingdom of Heaven as well as the earth; and unto Him shall all return.

SELECTION X.

CALL upon Him, and offer Him pure worship. Praise be to the All-merciful One! Our prayers, our worship, our life, and our death, are unto Him. It is He who has brought us forth, and gifted us with hearing, and sight and heart; yet how few are grateful! It is He who has sown us in the earth, and to Him shall we be gathered. He it is who ordains night as a garment and sleep for rest, and the day for waking up to life. All-merciful One, place us not among ungodly people.

2. Is not He the more worthy who answers the oppressed when they cry to Him, and takes off their ills, and makes them succeed in their projects on the earth? The Almighty, the All-knowing, Forgiver of Sin, and Receiver of Penitence; He is Supreme. Shall we seek any other than Him who is over all things!

3. At last we shall return to Him, and He will declare that to us about which we differ. Knower of the hidden and the manifest! the Great, the Most High! Alike to Him is that person among us who concealeth his words, and he that tells them abroad; he who hides in the night, and he who comes forth in the day; all are alike known to Him.

4. He is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass; the glass is as though it were a glittering star. He guides to His light whom He pleases; He strikes out parables for men, and He all things doth know.

5. Let neither merchandise nor toil divert us from the remembrance of the All-merciful One; nor from steadfastness in prayer and giving alms. Let us think of the day when hearts and eyes shall be upset, that He may recompense men for the best they have done and give them increase of His grace; for He provides justice as He pleases, without partiality and without mistake.

6. Those who misbelieve, their works are like the mirage in a plain: the thirsty counts it water till he comes to it and finds it to be nothing. The atheist is like darkness on a deep sea; there covers it a wave, above which is a wave, above which is a cloud: darknesses one above the other! when one puts out his hand he

can scarcely see it; for so is he whom the All-merciful One has given no light: all is thick darkness to him!

7. Behold how he drives the clouds, then reunites them, then accumulates them and then sends the rain forth from their midst! see how He sends down from the sky the dew and the snow, and makes them fall on whom He pleases, and turns it from whom He pleases! He interchanges the night and the day; verily, in all these things are lessons to those who have attained to true wisdom.

8. Him, the sun and moon in their appointed time, the herbs and trees adore; He raised the heavens and set the balance that harmony should prevail. And the earth, He has set it for living creatures; therein are fruits, and palms with sheaths, and grain, and precious treasures as of pearls and gold. He created man of crackling clay as the potter his vessel, even as He created the firmament from smokeless fire. He let loose the two seas that meet together and between them placed a barrier they cannot pass. His are the ships which rear aloft in the sea like mountains. Every one upon the earth is transient; but they who attain to wisdom and majesty shall endure. The All-merciful One, blessed be His name, possessed of majesty, and power, and glory.

SELECTION XI.

Every man's recompense is hung about his neck, and on the last day shall be laid before him as a wide-opened Book. To every man is given a soul by Him who balanced it and breathed into it its powers of good and of wrong; blest now is he who has kept it pure, and undone is he who has corrupted it. No defect can we see in the creation of the All-merciful One; repeat the gaze! seest thou a single flaw? twice more repeat the gaze; thy gaze shall return to thee dulled and weary; for He quickens the earth when it is dead and He also shall quicken all souls to life.

2. The heavens and the earth stand firm at His bidding; hereafter, when He shall summon us from the earth, forth shall we come. When the sun shall be folded up, and the stars shall fall, and when the mountains shall be set in motion; when the she-camels shall be left, and the wild beasts shall be gathered together; when the seas shall boil, and souls be upraised; when the leaves of the Book shall be unrolled, and the heavens shall be stripped away, and the fire of hell blaze forth, and Paradise draw nigh, then shall every soul know what it has done.

3. Though the noonday brightness and the night when it darkens should fail, yet the All-merciful One has not forsaken us. Surely the future shall be better than the past; in the end He shall be bounteous to us and we shall be satisfied. Did not He find us as orphans and give us a home; erring, and guided us; needy, and enriched us. Then, let us not wrong the orphan nor chide

away him that asketh of us. Do ye think that I have created you for sport, and that ye shall not be brought back again to Me! saith the All-merciful One.

4. The Jews and the Christians say: We only are the children of the Eternal One! we alone are His beloved! Many of those unto whom our Scriptures have been given desire to render us again unbelievers in their teachings, but let us be constant in prayer, and give alms; what good we have sent before us for our souls we shall find with Him who is All-merciful. Verily, none shall enter Paradise except those who are Jews or Christians! to these say: Produce your proof if ye speak the truth; nay, he who directs his heart towards the All-merciful One and doeth that which is right, he shall have His favor evermore.

5. O ye who have received the Scriptures, exceed not the just bounds in our religion, neither speak otherwise than the Truth. It beseemeth not a man, to whom the Truth has been revealed that he should say to his followers: Be ye worshippers of me!

6. To all true apostles were given manifest signs; and their followers should not have fallen into idle disputes. Mankind is but one people and the All-merciful One has sent them teachers and glad tidings and the word of Truth to settle all disputes. Yet none have disputed so vainly as those to whom the Prophets have been sent; for they are filled with jealousy of each other. O people of the Books, why wrangle and say: My prophet is true and thine is false! Why contend about that whereof ye know nothing.

7. Verily, those who have now passed away have the reward of their deeds; and we shall have the meed of ours; of their doings we shall not be questioned. Every soul shall bear the good and the evil for which it has labored; and the All-merciful One will burden no one beyond his powers. Blessed is he who gives of his substance that he may become pure; who offers not favors to any one for the sake of recompense, but only as seeking the approval of the Most High.

8. They are the blest who, though needing it for themselves, bestow their food on the poor orphan, the sick and the outcast, saying: I feed you for the sake of the All-merciful One; we seek from you neither recompense nor thanks. Be kind to kindred and servants, to orphans and the helpless poor; speak righteously to men; defer humbly to your parents; with humility and tenderness say: the All-merciful One is merciful to them; so I am merciful.

SELECTION XII.

Give of that which has been given you before the day comes when there shall be no trafficking, nor enduring friendship, nor loving intercession. Wouldst thou be taught the Path of Life? it is to ransom the captive, to feed the hungry, to love

kindred, to befriend the orphan, and to honor him whose mouth is in the dust. Be of those who enjoin steadfastness and compassion on others. Woe to them that make show of piety, and refuse help to the needy. Make not your alms void by reproaches or injury. Forgiveness and kind speech are better than favors with annoyance.

2. He who spends his substance to be seen of men, is like a rock with thin soil over it, whereon the rain falls and leaves it hard; but they who expend their substance to please the All-merciful One, are like a garden on a hill, on which the rain falls and it yields its fruits twofold.

3. Judge between men with love, and follow not thy passions, lest they cause thee to err from the way of Truth. Covet not another's gifts. There is no piety in turning the face east or west, but only in believing in and doing good. Make the best of all things; enjoin justice and avoid the foolish. Perform your promises and walk not proudly on earth.

4. Commit not adultery; it is a foul thing and an evil way. Let the believer restrain his eyes from lust; let women make no display of ornaments, save to their own kindred.

5. Know ye that this world's life is delusive; the multiplying of riches is like the plants that spring up after rain rejoicing the husbandman, then turn yellow and wither away. Abandon the semblance of wickedness and wickedness itself. They, verily, whose only acquirement is iniquity, shall be rewarded for what they shall have gained. Those who abstain from vanities and the indulgence of their passions, give alms, offer prayers, and tend well their trusts and their covenants, these shall be the heirs of Eternal Happiness.

6. Show kindness to your parents, whether one or both of them attain to old age with thee; and say not to them: Fie! neither reproach them; but speak to them with respectful speech and tender affection. And to him who is of kin render his due, and also to the poor and to the wayfarer; yet spend not wastefully.

7. Let not thy hand be tied up to thy neck; nor yet open it with all openness, lest thou sit thee down in rebuke and beggary. Speak in kindly sort. Turn aside evil with that which is better. Just balances will be set up for the Resurrection, neither shall any soul be wronged in aught; were a work but the weight of a grain of mustard seed, the Judge will bring it forth to be weighed; and the reckoning will suffice. Seek pardon of your Judge and he turned unto Him: Verily, He is merciful and loving; and He says: Call upon Me, I will hearken unto you.

8. O, ye who have transgressed to your own injury, despair not of the mercy of the All-merciful One! for all sins doth He forgive; gracious, merciful is He; the good word riseth up to Him, and the righteous

deed will He exalt, but He has forbidden filthy actions, whether open or secret, and iniquity, and unjust violence. Call upon Him with lowliness and in secret for He loves not transgressors. Commit not disorders on the well-ordered earth, and call on Him with reverence and longing desire; verily His mercy is nigh unto the humble and the penitent.

SELECTION XIII.

THEN the Prophet said to his disciples: Go ye into all the world and proclaim the Gospel of Peace and Good-will! only in self-defence shall any one do injury to any man. I came to you rejected as an imposter, and ye believed in me; I came to you a helpless fugitive, and ye assisted me; I came to you a poor outcast, and ye gave me an asylum; comfortless came I, and ye solaced me. But ye then were idolaters, and I taught you of the All-merciful One; ye were wandering in darkness, and I guided you in the Way of Light; ye were unhappy and I led you to Happiness; ye were at enmity among yourselves, and I taught you Love; was it not so? Tell me, if I have not led you to Purity and Peace.

2. Then came certain idolaters to the Prophet and entreated that they might worship their idols yet two years, or one year, or six months;—Then they would worship the All-merciful One. But the Prophet replied: today hear the voice of the All-Holy One and put away idolatry! But, to his desciples, he said: Deal gently with the people, cheer them and deal not harshly; when they ask you: What is the Key to Heaven? reply to them: to learn the Truth of the All-merciful One and to do it.

3. Then said the Prophet: The All-merciful One has prepared for His good people what no eye has seen, nor ear heard, nor heart of any one has conceived; no man knows of the joy that awaits us as the fruitage of righteousness, but the most favored will be they who dwell continually in His presence, satisfied with His approval, desiring no other reward; the joy of these will far surpass that of those who desire personal pleasure, even as the ocean surpasses a water-drop. For those who unselfishly do good most excellent harvest will result; neither darkness nor shame shall cover their faces, and they shall dwell in Paradise forever. But those who work evil shall reap evil results; darkness and shame shall cover their faces.

4. How, think you, the All-merciful One will know you when you stand in His presence? By your love for your fellow-creatures, all and of every station, as well as of your neighbors and kin. Would you love your Creator? First love your fellow-beings; love all creatures; love in them what you love in yourself and reject in them only that which you reject in yourself; do unto them what you wish to be done to

you. Seek again him who spurns you, give to him who takes from you, pardon him who injures you; for the All-merciful One desires that you should cast into the depths of your souls, the roots of His Perfections. He loves them who walk upon the earth softly; who, when they are reproached by the ignorant or by their enemies, reply: Peace!

5. Verily, not only my followers but also Jews, Christians, Sabæans, or whosoever have faith in the All-merciful One and in Everlasting Life, and who work that which is right and good shall be accepted; and no fear or grief shall come upon them. All who live purely and act righteously approach the All-merciful One.

6. Then spake the Prophet, to a vast multitude of his followers: Ye people! listen to my words, for I know not if another year will be vouchsafed me to continue as your teacher: Sacred and invaluable shall life and property be among you; and remember that ye must render account of all your deeds to the All-merciful One. Husbands, your wives have rights over you as ye have over them; treat them with kindness. Be faithful to every trust reposed in you and avoid all sin. Usury is forbidden; the debtor shall return only the principal. Henceforth let no one take vengeance on another, but practice forgiveness and kindness. Feed your servants with such food as ye eat yourselves, clothe them with the stuff ye wear; forgive their faults and treat them not with harshness.

7. Those who reverence the All-merciful One: who break not their compacts, are constant amid trials, secretly and openly share their possessions with those who suffer or are in need, return good for evil; for all these there is eternal recompense; angels shall come to them by every portal and say: Peace be with you! enter into felicity, return to the All-merciful One, pleased and pleasing Him! Know that all are brothers to one another and that we are one Brotherhood; take nothing that belongs to another and guard yourselves from committing injustice. Let all who are well instructed and pure in life go everywhere preaching the Gospel of Righteousness, of Peace and Good-will. All-merciful One! I have now accomplished my work; accept it, I beseech Thee.

SELECTION XIV.

(*This familiar Selection, to the translator of which acknowledgment is here rendered, is more modern than are those preceding it; but it expresses the beautiful Trust and Hope of all the Islamic Scriptures.*)

He who died at Aran sends
This to comfort all his friends:
Faithful friends! it lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at its feet and head.

I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you kiss;
Cease your tears, and let it lie;
It was mine, but is not I.

2. Sweet friends! What the women lave
For its last bed in the grave,
Is a tent which I am quitting;
Is a garment no more fitting;
Is a cage from which, at last,
Like a bird, my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from the splendid stars.

3. Loving friends! be wise and dry
Straightway every weeping eye.
What ye lift upon the bier
Is not worth a wistful tear;
'T is an empty sea-shell—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul is here.
'T is an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of His treasury:
A mind that loved Him; let it be!
Let the shard be earth's once more,
Since the gold shines in His store!

4. ALLAH, glorious! ALLAH, good!
Now thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call "dead,"
In unspoken bliss, instead,
Serves and loves you; lost, 't is true,
By such light as shines for you;
But in light,—ye cannot see
Of unfulfilled felicity,—
In enlarging Paradise
Lives a life that never dies.

5. Farewell, friends! yet not "farewell":
Where I am, ye too, shall dwell.
I am gone before your face
A moment's time, a little pace;
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all and there is naught.
Weep awhile, if ye are fain:
Sunshine ever follows rain!
Only not at death, for death—
Now I know—is the first breath
Which all souls draw when they enter
Life: Life which is of Joy the centre.

SACRED SCRIPTURES OF WORLD-RELIGION

APPENDIX TO THE THIRD EDITION

THIRTY-FIVE years have been devoted to wide and studious research in preparing this volume. Re-translations, re-arrangements, re-punctuations, etc., have, over and over again, been made in efforts to produce, for every phrase and word, exact meanings and clear expression.

The first edition was issued by George L. Putnam's Sons, New York and London, in the year 1883. In spite of the high cost of the volume, which rendered it necessary to place its lowest selling price at Three Dollars, nearly the whole edition of a thousand volumes was sold within a few months. So many objections were made to it, however, by ultra "orthodox" critics that the compiler arranged with the publishers to defer the issue of a second edition till he might have time to carefully reconsider the whole volume and make any changes in the translations, or in the arrangements, or in the statements of the preface, chapter-headings, or notes which might appear to be honestly and intelligently called for.

The Comparative Study of Religion was just then beginning to be somewhat popular, and those investigations of the Christian Bible which are now known as Higher Criticism had but just commenced among the "orthodox" Biblical Scholars of England and of America. On this account, too, it seemed to the compiler advisable to wait developments. After fifteen years of thoughtful reconsideration, and of eager, unceasing study, the amazing and profound revelations of Higher Criticism Investigations and of Comparative Religion Studies so confirmed the substantial accuracy, as well as the ripening timeliness of his work that the compiler felt it his duty to authorize the publishers to proceed with the issue of a second edition, in the year 1898.

That edition soon seemed to the compiler so inadequate to the valuable new translations from the Oriental Sacred Writings that he ordered the electrotype-plates to be destroyed that he might entirely re-translate, as well as re-arrange and enlarge the volume for a new publication. After years of unceasing research and toil this Third Edition has been produced.

As assurance of its reliability and timeliness a few out of many Press and Personal commendations, given to the first and the second editions, are re-printed on the pages following. If those Editions at all merited such commendations there can be no need of additional ones for this Third Edition which is, as outlined on the Title-page and in the General Preface, an up-to-date revision and re-translation, greatly enlarged and improved by additional Selections from the Ethnic Religions of the World.

All the Selections of this volume represent original research, translations, etc., with the two exceptions below noted. Therefore no especial acknowledgments are called for. On pages 89-102 the Selections were largely arranged from a translation made by Thomas William Rhys Davids of Oxford University. On pages 246-247 the familiar Selection is there noted as not an original translation.

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(*See also the letter from Prof Max. Müller in the Introduction.*)

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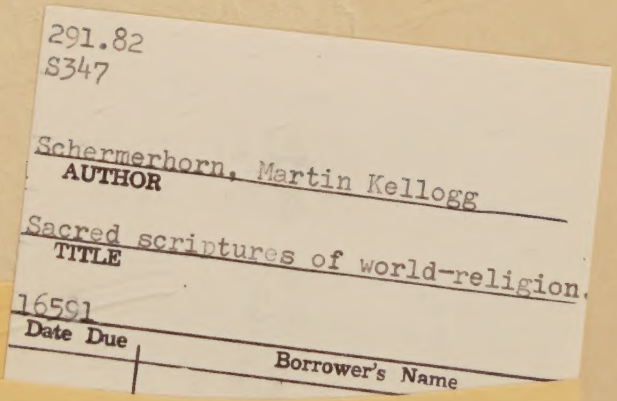

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